

Christian Herald

FEBRUARY • 1954

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All in the Family

Happy Birthday to Arizona, youngest state in the union! It was February 14, 1912, when Arizona gave her heart to Uncle Sam. To commemorate the event—a cover-size sample of the 217 mile length and 4- to 18-mile width of Arizona's proud possession, the Grand Canyon.

Parsonage-born and bred was Ralph Stoody (*Vincent of Vieques*, p. 30). When young Ralph vacated the Hamburg, N. Y., Methodist manse, a p. k. by the name of Dorothy Thompson took his place. Dr. Stoody's present job: executive director of the Commission on Public Relations and Methodist Information. Principal incipient



headache at the moment; the coming World Council meeting in Evanston next August, where he's in charge of secular press—a matter of 200 U. S. newsmen and some 60 representatives of foreign papers!

Blue-penciller Don Romero has been a word-wielder since he was editor of his prep-school paper. Then he graduated to a college paper; then to managing and associate editorships of half a dozen leading publications. Now he has graduated to *CHRISTIAN HERALD* (see masthead, this page, and 'Mr. Post Office,' p. 27). Mr. Romero, actually not bad to look at, claims he has no photograph of himself. We'll take one some of these times when he has his mind on something else.

Ministers' wives are more to be envied than pitied, thinks Mabel M. Tilton (*A Prayer When I Cannot Sleep*, p. 26), who has been one for 32 happy years. Her husband is a Baptist preacher at Waverly, Pa., "a beautiful little village in the hills above



Scranton." Making for never a dull moment at the Tiltons', are seven grandchildren (two of them corralled here).

March is one of those we-can-hardly-wait-till-you-see-it issues! There's *Non-Alcoholics Anonymous*, a wonderful piece with a bit of whimsy and a lot of logic. . . . The story of Billy Graham (appearing on the eve of his departure for his London crusade). . . . A rousing challenge, *You Can Keep It a CHURCH College*, by the president of one of them. . . . and a Spring Book Section that tells—and shows—you how books can make Lent and all the year ahead more meaningful.

Christian Herald

A FAMILY MAGAZINE, independent and interdenominational . . . dedicated to the promotion of evangelical Christianity, church unity, religious and racial understanding, world-peace, the solving of the liquor problem, the service of the needy at home and abroad, and to cooperation with all who seek the establishment of a more Christian world.

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VOLUME 77 NUMBER 2

CHRISTIAN HERALD

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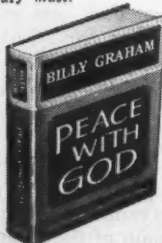
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by the Editors of Guideposts

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by Billy Graham
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DOCTOR



POLING

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The Bible in Public Schools

● Our Sunday-school class is seeking the answers to questions in connection with a discussion of "Why the Bible is no longer read in the schools of the United States." Can you give us the answers?

1. When was legislation passed forbidding the Bible in schools, or was there such legislation? If so, was it a national law or by individual states?

2. Have any states had Bibles removed from public schools and then restored? If so, how was this accomplished?

3. Our nation claims to be a "Christian nation," founded upon the Bible. Why then is it not a compulsory subject in all education systems?

4. What can church members do to correct this situation?

COLORADO

(Miss) B. V.

1. This matter is the exclusive responsibility of individual states. Some require, some permit and some, I believe, forbid Bible reading. Pennsylvania, for example, requires the daily reading of ten verses.

2. I do not know. If this has happened, it would have been by change of state law. New Jersey is now facing this possibility. Information could be secured by writing to the capitol at Trenton, New Jersey.

3. The reason is probably that church-state relationships would not (in the minds of residents) permit such an arrangement.

4. Church members can make the most of the time and opportunities they already have (in home, church, etc.) Also citizens may write their state legislators, asking for changes in the law. Every citizen has both responsibility and power.

Did God Create Evil?

● If all that God created was good, who or what created evil? Why did not God, who is all-powerful, as well as all-good and all-wise, see to that?

KENTUCKY

(Mrs.) W. H.

God created us with free will—the will and right to choose between good and evil. He created us in His own image and capable of thinking His thoughts after Him, but also with the

power to choose evil. And thus evil came. He could have made us as automatic machines but that would have left us without free souls and the glory and wonder of personality.

And Still Chain Letters

● What can be done about these constant and apparently increasing-in-number chain letters? Can't they be stopped?

ILLINOIS

(Mrs.) A. A. G.

Yes, but only as you and I can stop them. Throw them in the wastebasket—still better, burn them. The one enclosed with this question promises luck if the chain is not broken and bad luck to the one who "breaks it." Well, bad luck and more of it to those who engage in this business!!!

A Christian Pledge

● Is there a pledge to the Christian flag? If so, what is it?

MINNESOTA

S. M. C.

There is no formal or universal pledge or salute to the Christian flag. Here is one that I like, taken from the *Christian Advocate* of May 21, 1942: "I pledge allegiance to my flag and to the Saviour for whose Kingdom it stands; one brotherhood uniting all mankind in service and love."

Origin of Baptism

● Where did baptism originate?

NEW YORK

L. M. Y.

Baptisms were practiced by many pagan and other primitive worshipers. In the Christian faith we regard baptism as beginning with John the Baptist.

Gloves at Communion?

● What is your feeling about those who insist upon wearing gloves at the Communion table? How can they get the personal touch of the Lord's Supper?

MARYLAND

M. A.

I, of course, would not judge another Christian. For instance, I know two men who had skin diseases which made it necessary for them to wear gloves at all times, as a precaution against infecting other people.

Visitor's Sermon

● When, during our pastor's vacation, a son of our congregation comes back to visit, should he expect to be paid for preaching in the church?

ILLINOIS

(Mrs.) P. Z.

I am the son of a clergyman and never expected to receive an honorarium when I preached in my father's pulpit. I do think, however, that it would be a nice gesture to hand that particular young man something that would give him a real thrill and send him rejoicing on his way. Don't you think so, too?

Illegal Book?

● What do you think of the enclosed advertisement? Is it legal, and can such books be sent legally through the mails?

OHIO

E. S.

The advertisement itself is legal, but if the book is as described, it could not be legally mailed. This is a "come-on" advertisement and, generally, the books are a disappointment to the eager and erotic minds that buy them.

Hardly a Christian

● Do you think a Sunday-school superintendent and teacher who is arrogant, jealous and hard to get along with could be a real Christian at heart?

PENNSYLVANIA

E. A.

I, of course, do not know the individual described, and I am glad that I am not responsible for judging any person. But any individual of this description is neither a Christian "truly" nor a good citizen.

Paul's Affliction

● Can you give me any information concerning Paul's affliction? There are several versions; also I have been told that no one knows for certain.

IOWA

(Mrs.) H. W.

The question answers itself! That is it!!

Divided Sunday-School Class?

● We have a Sunday-school problem. A large class, ranging in ages from 18 to 35 and up, is unable to "divide." Some of us believe that two classes rather than one would better serve these age groups, but the older people do not feel that way about it! What do you think?

KANSAS

(Mrs.) G. A. M.

Definitely there should be two classes. Each will draw, in its own age group, as the one does not now. If the class cannot divide itself, then let either a group of the young people or of the young adults start a new class with good feeling all around—we hope.

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Dollars and Sense

By DON FONTAINE

"GOOD morning, Reverend White. I hoped I'd see you today. I have a surprise for you. Just look at this brand new car! And she's for sale too. Isn't she a dream? Came in this morning and I thought of you right away."

"Now, Mr. Cashmere, that's mighty nice of you, but I don't believe I'm interested in a new car just now."

"But you should be, Reverend. Every time I see you drive down the street in that old one—I mean your present car, I have a feeling I should call up and find out if you got home."

"There's not a thing to worry about, Mr. Cashmere. Little Betsy—that's what we call her—is good for a long time yet. She's never failed us in seventy-five thousand miles."

"Seventy-five thous . . . ! Good gracious, Reverend, you are virtually without transportation! You're gambling with your life every time you take that relic out of the garage. At the very best you're facing enormous repair bills."

"Possibly so, but . . ."

"And another thing—and I don't say this just because you happen to be Johnny Cashmere's minister, but in your position you have to make lots of calls and you should have a *real* automobile—something that will give you a lift in more ways than one. Between you and me, Reverend, I think a new car like this might help out our membership drive, especially among the young people."

"That would be fine, Mr. Cashmere, but . . ."

"Now, you're going to say you can't

afford a new car, but that's where you're wrong. I'm going to make you an offer you can't refuse. I want to see our minister make a good appearance, you know."

"Thank you very much, Mr. Cashmere. I'll talk it over with Ellen. But I won't promise you a thing. Ellen is very sentimental about Little Betsy."

"This is not a matter of sentiment, Reverend; it's a matter of foresight, progress, economy."

"I can see your point. I'll think it over. By the way, has the organ committee completed its report yet?"

"The organ committee?"

"Yes, Mr. Cashmere. Don't tell me you've forgotten I asked you to serve as chairman."

"Why . . . oh yes, Reverend, I do remember. Just been too busy to get around to it. Tell you what I'll do—I'll get the boys over to the church this afternoon and I'll mail you a report to-night."

...

Dear Reverend White:

The organ committee met at the church this afternoon to discuss the matter of acquiring a new organ for the church. Fortunately our organist, Miss Phipps, was able to meet with us. She played several numbers including "The Lost Chord" which happens to be my favorite solo. Miss Phipps tells me that by transposing she is able to avoid the pipes that don't sound. Personally I've always liked our organ. I suppose it's because my grandmother used to play it. I think it has a very

(Continued on page 82)

THE TRULY MODERN CHURCH MUST BE AIR CONDITIONED

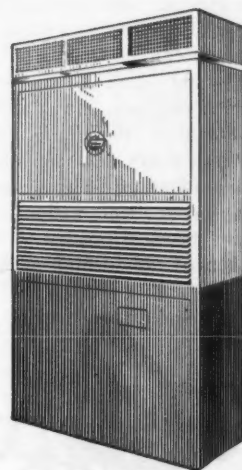
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"I Remember"



Edited by KENNETH L. WILSON

IT WOULD BE peculiarly improper to omit in this first official act my fervent supplications to that Almighty Being who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate to the liberties and happiness of the people of the United States a Government instituted by themselves for these essential purposes, and may enable every instrument employed in its administration to execute with success the functions allotted to his charge. . . . No people can be bound to acknowledge and adore the Invisible Hand which conducts the affairs of men more than those of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency.

—GEORGE WASHINGTON (from his First Inaugural Address)



"A commonplace life," we say and we sigh;
But why should we sigh as we say?
The commonplace sun in the commonplace sky
Makes up the commonplace day.
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings.
But dark were the world, and sad our lot,
If the flowers should fail and the sun shine not;
And God, who studies each separate soul,
Out of commonplace lives makes His beautiful whole.

SUSAN COOLIDGE

From Mrs. E. P. Howard, Trinidad, Calif.

There are fingerprints on the windowpane,
There are scratches on the chair;
Six little shoes are on the floor,
Playthings are everywhere.
But three little heads lie fast asleep,
All is as still as a mouse.
And rosy red cheeks on pillows of white
Make up for a "littered up" house.
They are safe at home in their own little beds,
And that is enough for me,
Who wants 'a house that's as neat as a pin?
Not I—I'm the mother of three!

MRS. DEMA ELLISON

From Mrs. Elbert Birchmier, Council Bluffs, Iowa

What if the world is deaf to my songs—
I had the joy of singing them;
If the chimes in my heart are never heard—
I had the joy of ringing them!

—ROWENA CHENEY

From Carla Jo Anderson, Pottersville, Missouri

To live is to go on a journey,
To die is to come back home;
My shoe soles are thin with wandering,
Sticky with clay and loam.
There are marks of stones and of brambles,
The leather is scuffed and torn,
And I must not have walked quite straight,
For the heels are unevenly worn.
To live is to go on a journey,
To die is to come back home.

MAY WILLIAMS WARD

From Mrs. James Plihal, Pawnee City, Nebr.

FELLOW-CITIZENS, we can not escape history. We of this Congress and this Administration will be remembered in spite of ourselves. No personal significance or insignificance can spare one or another of us. The fiery trial through which we pass will light us down in honor or dishonor to the latest generation. — ABRAHAM LINCOLN (from his Second Annual Message to Congress.)

YOU prayed for me. You did not know my need, or that my heart was very sore indeed, or that I had a fear I could not quell. You sensed that with me all was not quite well, and so—you prayed for me. My path had seemed so black, and yet I knew there was no turning back; then, in my loneliness I felt God near, and down the long, dark road a light showed clear because you prayed for me. And as your prayer, like incense sweet, did soar, God did, in love, on me a blessing pour, the day you prayed for me.—Author Unknown

From Miss E. K. Schindler, Wayne, Mich.



We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.
Say not the days are evil—who's to blame?
And fold the hands and acquiesce—O shame!
Stand up, speak out, and bravely, in God's name.
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long,
Faint not, fight on! Tomorrow comes the song.

Maltbie Davenport Babcock

What is your favorite quotation or bit of verse? Include source and author and your own name. Sorry, no items acknowledged or returned, and no original material used.



1954 FOUNDER'S WEEK ...

D. L. Moody's 117th Birthday!

Make your plans now to attend the 48th annual FOUNDER'S WEEK CONFERENCE at Moody Bible Institute, February 1-7. Join the thousands who will be coming to hear outstanding evangelical leaders and the best in gospel music!

D. L. Moody
The PIONEER

D. L. Moody once said:

"I am thankful to tell you that I have some splendid men and women in the field. My school work will not tell much while I am living, but when I am gone I SHALL LEAVE SOME GRAND MEN AND WOMEN BEHIND!"

Moody has been with the Lord for more than fifty years, and the "grand men and women" he left behind have guided Moody Bible Institute through the years and kept it true to God.

Today Moody Bible Institute is still forging ahead in the path outlined by the **GRAND MAN** of God who founded it. Its many ministries reach millions of individuals for Christ each year—individuals in every country of the world. But the chief ministry of the Institute remains that of furnishing tuition-free Bible training to consecrated young men and women who are preparing for lives of Christian service.

During the years immediately following the Civil War, the spiritual growth of the country was hardly keeping up with the physical. Corruption was rife in city governments, and juvenile delinquency was reaching an all-time high. Churches were closing their doors for lack of trained personnel and contributing members.

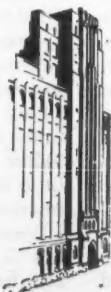
For such a time as this God raised up **DWIGHT LYMAN MOODY**—the man who first conceived the idea of the **BIBLE INSTITUTE**—the pioneer in religious education for the layman—the pioneer in interdenominational training in Bible, sacred music and soul-winning—the pioneer in methods of effective evangelism!

While traveling through the country on his evangelistic tours, Mr. Moody saw the pressing need for a Bible school... a tuition-free Bible school where earnest young Christians could come for lay training in Christian work and service. And, as usual when Moody saw a need, he did something about it—he went to work and organized just such a school!

First he called together a group of Bible classes which were meeting in various sections of the city and put his proposition before them. Then he asked the Lord to provide money for buildings. The new school was incorporated in 1886, but it was not until after Moody's death, in 1899, that it became known as Moody Bible Institute.

"Of all the institutions Mr. Moody founded," says an editorial in *Institute Tie* at the turn of the century, "there is perhaps none that was more directly under his personal control than the Institute. He dictated its policy. He outlined its plans of work. He engaged the teachers. He received monthly statements from the business manager regarding its financial conditions... and... he raised practically every cent required to carry on the work by his own personal prayer and effort."

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● AT HOME ●

THE SPEECH: The world may little note nor long remember what happened at Bermuda, but it will never forget what was said at New York. President Eisenhower before the UN was not only President Eisenhower at his best, but the United States at its best.

"Should . . . an atomic attack be launched against the United States, our reactions would be swift and resolute. But for me to say that the defense capabilities of the United States are such that they could inflict terrible losses upon an aggressor—for me to say that the retaliation capabilities of the United States are so great that such an aggressor's land would be laid waste—all this, while fact, is not the true expression of the purpose and the hope of the United States.

"To pause there would be to confirm the hopeless finality of a belief that two atomic colossi are doomed malevolently to eye each other indefinitely across a trembling world. To stop there would be to accept helplessly the probability of civilization destroyed—the annihilation of the irreplaceable heritage of mankind handed down to us generation from generation—and the condemnation of mankind to begin all over again the age-old struggle upward from savagery toward decency, and right and justice. Surely no sane member of the human race could discover victory in such desolation."

The world listened, and suddenly remembered that men were men and not helpless victims of their own passions, and trembled not quite so much.

(The speech, if you want it in pamphlet form for your memoirs of 1953, you can get from Supt. of Documents, U. S. Government Printing Office, Washington 25, D. C., for 10 cents. Ask for Dept. of State Publication 5314.)

THE BOMB: Now we know. No longer must we speculate. The President spelled out the military meaning of atomic power in words that are at least humbling, if not humanly comprehensible. An atom bomb today is more than 25 times as powerful as the bomb dropped on Hiroshima. Ike says so. As for hydrogen weapons, they are "in the

ranges of millions of tons of TNT equivalent."

The President drew a startling picture: the U. S. stockpile of atomic weapons "exceeds by many times the explosive equivalent of the total of all bombs and all shells that came from every plane and every gun in every theater of war in all of the years of World War II." And a second picture: "A single air group, whether afloat or land-based, can now deliver to any reachable target a destructive cargo exceeding in power all the bombs that fell on Britain in all of World War II."

The President was not bragging. You don't brag about thermo-nuclear power any more than you brag about housing seventeen sleeping tigers in your living room. Besides, Russia also has the "dread secret, and the fearful engines of atomic might." Why should we think that her bombs are more puny than ours?

May we never discover what happens when two atomic colossi collide!

THE QUEST: Disarmament, whether in battleships or atom bombs, is no new theory. But it's negative. It's an attempt to lash a monster back into his dungeon. But the dungeon is still there. So is the monster. President Eisenhower made a positive suggestion: give the monster gainful employment. The atom can do more than sear and hurt; it can heal and help. But the U. S. has no corner on atom brainpower, any more than it has on medical knowledge. The more doctors who are learning new facts and publishing their facts, the better off are all doctors and all patients. The same thing is true with atomic progress. The President proposes that the "have" nations (U.S., Russia, Britain, Canada) share their fissionable materials with the "have-nots," set them up in the atom business. The question is whether Russia, atom tycoon, will come into the plan. Come in or stay out, Russia's real self stands revealed before the world. For, to reverse a faithful saying, "Where your heart is, there will your treasure be also."

THE ROOM: Probably it didn't get into many of the papers. Such things usually don't. Where it was published, it didn't receive much space. Such

things don't take much space. Having said that "before addressing the General Assembly, President Eisenhower visited the Meditation Room, the small non-denominational UN chapel, and passed about three minutes in solitude at his own request"—what more is there to say? There is only this much more: Thank God that the Laymen's Movement for a Christian World felt the need for a chapel in the UN building, and that a President felt the need to be in the chapel.

MCCARTHY: The junior Senator from Wisconsin has the right to speak for the junior Senator from Wisconsin. Some of the things that he says appear to this reporter to make a great deal of sense. Other things that he says appear to this reporter to make very little sense. (We suspect that some readers feel the same way about *us*!) Sense or nonsense, when he speaks as one Senator from one state in the Union, he's well within the cherished privileges of a Republican and American; he has the right to commit his destiny according to his lights. But when he in effect says, "I am the Republican party," then he's tampering with not only his own future but with the future of all Republicans.

We reported not long ago that an election upset in the fall of '54 would take Republicans out of committee chairmanships, put Democrats in. Senator McCarthy has TV'd to the nation the same fact of life. "My position as chairman of the Investigating Committee . . . depends upon Republican Senators being retained in office." Then he loosed the year's prize example of political unilateralism: "The American people . . . have a chance to get rid of me as chairman of the Investigating Committee next fall by defeating any Republican up for election."

Some voters, who never before had their personal power so pointedly called to their attention, are going to find the challenge pretty tempting.

TIME AND SPACE: Pamela Martin, modern-day Nellie Bly, has set a new record for circling the globe via commercial airliners. Took her 90 hours and 59 minutes, eight hours less than the previous record. Took Nellie, some readers may remember, 72 days in 1889-90, using everything from ships to camels. No earthshaking reason for our bringing up the subject. Just seemed to us that there was a kind of jet-age moral in the closing paragraph of the story as we read it in the papers: "Miss Martin traveled light and had little time to see anything but control towers and airline terminals."

Seems as if we're all traveling a little too "light" these days and in too much of a hurry to see anything or feel anything except fatigue. It's going to take



DEDICATION: New home for Christian Endeavor headquarters is the recently completed Daniel A. Poling Building in Columbus, Ohio, named in honor of its president. More than 400 attended services of worship and dedication.



Unveiled in the foyer of the new building was this portrait of Dr. Poling and, beneath it, a plaque reading: "Dedicated to the glory of God and to the training of young people for the service of Christ and the church."

more than a stop watch to achieve "one world," whether in a community of individuals or a community of nations.

SUCCESSOR: Some months ago we mentioned that Democratic Governor Lausche of Ohio had named a Democrat to replace the late Republican Senator Taft; noted that there was no law against that kind of thing, suggested that maybe there ought to be. State Senator Richard L. Neuberger of Oregon writes to tell us that there is, in his state. He introduced such a bill last January and it became law. It provides, that "Whenever a vacancy occurs in any partisan elective office in this state and is to be filled by appointment, including the office of United States Senator, no person shall be eligible for such appointment unless he is affiliated, as determined by the appropriate entry on his official election registration card, with the same political party as that by which the elected predecessor in such office was designated on the election ballot." No rule, of course, can guarantee that the appointer will not choose the worst possible successor simply to make the opposition look bad. No rule except the Golden Rule.

COURIER'S CUES: Commercial color television has been launched; now the kids will be able to see that blood is red! . . . The government is thinking of selling for 55 cents surplus butter that it buys for 67 cents; means that nobody else but Uncle Sam is going to be in the butter business . . . UMT will have its usual rough sledding in the House, especially in an election year.

May there be nine Solomons on the Supreme Court as they work on the school segregation question! . . . President Eisenhower is learning how to jut his jaw for his political convictions . . .

For what it's worth: the U. S. has 50 million telephones, United Kingdom is second with 6 million; cue for hello-harried housewives and businessmen: no phones in either Greenland or Pitcairn Island. . . . Boy Scout Week comes Feb. 7 to 13; 2,444,000 boys are in the 44-year-old movement, 860,000 adult volunteer leaders . . . Feb. 21-28 is Brotherhood Week. . . . Juvenile delinquency rose 29 per cent between 1948 and 1952. . . . Space problem for schools began in 1947 and has continued every year since; 1954, says National Education Association, is to be worse than ever.

• ABROAD •

TRADE: Why the current stir over trade with Red China? What's behind it? A scramble for customers—as simple as that. Britain is not interested in China from a brotherly standpoint. Britain is trying to make sales to help British business. Will U. S. merchants be the next to eye the Red China market? We're in trouble on exports. We're buying more than we're selling. Other selling countries, Germany, Japan and Russia especially, were out of production during the war and after. We were the only country able to supply wants. The world lined up at our door like customers at a wartime nylon shop. Now Germany is winning back camera and precision instruments business. Japan is falling into her usual stride on consumer goods, now of better quality than before the war. Other countries, with lower-standards of wages, can sell at lower prices than we can.

All of which means that our allies, fighting for trade and without our reluctance to take on Communist customers will trade with anyone, Red, white or blue. And it also means that

you'll be seeing an increased amount of foreign-made goods in your own stores—clocks, watches, pottery, jewelry and more.

FRANCE: Diplomats use a pussyfoot vocabulary. When Secretary of State Dulles said straight out what he meant, Paris was agog. He told the opening session of the North Atlantic Treaty Organization Council that if the European Defense Community didn't get off the ground soon, the U. S. would be forced to an "agonizing reappraisal" of its European policies. And, later, that "if the Western European nations are going to commit suicide they may have to commit it alone."

To you and to this reporter, it sounds eminently kid-gloved. To professional diplomats, it was alley-talk. French officials huffed that Mr. Dulles was meddling in French affairs. Whether they signed up with EDC was their own business and they'd make the decision when they got around to it. EDC, in a nutshell, provides an Army of Europe, in which there would be German contingents. France is wary of Germany regaining military strength—with two good reasons to be wary: World War I and World War II. But France eventually will have to say yes or no. Mr. Dulles thinks the rest of the Western world has waited long enough. Nobody ever grew invulnerable from indecision.

MR. PILTDOWN: Just the one word, quietly intoned, will quickly cut down to size the most confident paleontologist in the business—"Piltdown!" For forty years the British Museum displayed what passed for the skull, jawbone and tooth of a gentleman who lived about 500,000 years ago, the "Piltdown Man." He was supposed to be the missing link between ape and man. Artists carefully and naively filled in features

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of the fellow of the sloping forehead and the Dick Tracy jaw. Turns out now that Mr. Piltown is a fake. The missing link is still missing.

The bones didn't all belong to the same chap. The skull was human, but tests now show that the jawbone and tooth belonged to an ape. When they were found in the same gravel pit forty years ago, experts jumped to the conclusion that they belonged together. How come they occupied the same final resting place? One theory has it that a practical joker "salted" the pit, dumped the ape bones near the human bones and let unbridled scientific zeal take its course from there. Whatever the explanation, good-bye, Mr. Piltown! May you long live as a rebuke to "experts" of all categories who are 100 per cent positive that they're always right!

FOOD: Five hundred representatives of 68 nations met at Rome. What did they talk about? Food. But they talked professionally—and grimly. Prof. Josue de Castro of Brazil said that 60 per cent of the world's population lives hand to mouth, some of them gutter to mouth. The 40 per cent will never find an ivory tower of security as long as millions of mothers and fathers in this world try to quiet hungry children. "But such people who have never known our advantages don't know the difference," shrug off some of our ivory-tower seekers. Don't kid yourself! Whatever his culture, a man knows when he hasn't had enough to eat. Whatever her book-learning, a mother knows when her babe is starving. And here in the United States we know that we have food surpluses that have become, ironically, a political liability! Prof. de Castro thinks that American food can help relieve suffering. So does Allan B. Kline, head of the American Farm Bureau Federation. But, Farmer Kline pointed out, the problem won't be wholly solved with American butter and wheat. He warned, "The assumption that there is somewhere in the world enough food for everybody—only needing distribution—is false."

There just isn't enough to go around, a sobering thought. Which makes such surpluses as we have an even greater moral responsibility. And which makes our agricultural know-how the greatest responsibility of all.

Some of us can turn our backs on the plea, "Give us!" Can even one of us resist the plea, "Show us?"

"MISTAKE:" That's what Vice-President Nixon called the disarming of Japan. Secretary Dulles backed him up. Mr. Nixon made the comment when he was in Tokyo on his round-the-world trip. Probably did the Japanese people good to hear a U.S. of-

ficial admit that his country had done something wrong; for the most part, our attitude in Japan has been one of omnipotence and omniscience. Mr. Nixon admitted that we made mistakes as do other nations and that stripping Japan of her guns, ships and planes was a whopper of a mistake. People who know the facts from start to finish question that it *was* a U.S. mistake. They point out that the idea for a constitutional curbing of military might came from Prime Minister Shidehara, not General MacArthur, who never intended that Japan should be deprived of the right of self-defense against unprovoked attack. No matter who was at "fault," if there was a mistake, it was one of the most noble mistakes of the century.

PRISONERS: The 22 G.I.'s in Korea who say they don't want to come home and won't come home are getting all the headlines. There are 944 other G.I.'s nobody much is remembering, not even their own government. They are the men who have been reported (either inadvertently, through Communist pictorial propaganda booklets, or by their friends who passed through "Freedom Village"), to be in Communist prison camps but who were never turned over in the prisoner exchange. Where are they? Nobody knows for sure. Many of them were technicians, informed about radar, infrared instruments, complicated fuses—subjects important to the Reds. Of the 944, some 600 were ground troops, 300 Air Force fliers, 19 Marines, 3 from the Navy. Some were captured as long ago as 1950, some only last year. And what is the U.S. doing about them? Nothing. We don't want to make anyone mad! From beginning to end, the Korean war has been probably the most considerate war in history—considerate of the tender feelings of the enemy and of our own reluctant allies, that is.

ARABS: Whether they are the cause or the pawns of friction between Israel and Arab countries, the plight of the Arab refugees is desperate and getting no better. The annual report of the Director of the United Nations Relief and Works Agency for Palestine Refugees in the Near East shows that, five years after the outbreak of fighting between Arabs and Israelis, there are *still* 872,000 refugees depending upon UN relief—*almost exactly the same number as there were at the end of 1951*. A factor that most distant bystanders don't take into account is that even in refugee camps children are born; here, 22,000 to 25,000 of them each year. Resettlement, in other words, has been merely breaking even with births. The UN's

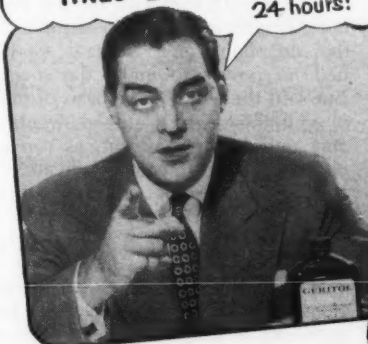
after Colds, Sore Throat or Flu Feel Stronger **FAST...** with Fast-Acting **GERITOL!**

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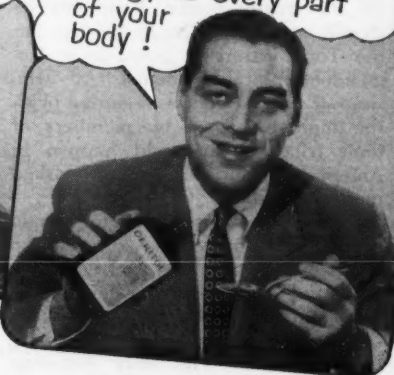
Read what Mrs. N. B. of
St. Louis, Mo., writes:

"Geritol certainly does away with that tired, down-and-out feeling. After a recent short sickness I bought a bottle of Geritol to get back the energy I had lost during the illness. I for one, thank Geritol for the wonderful quick job it did in restoring my energy and putting me back on my feet."

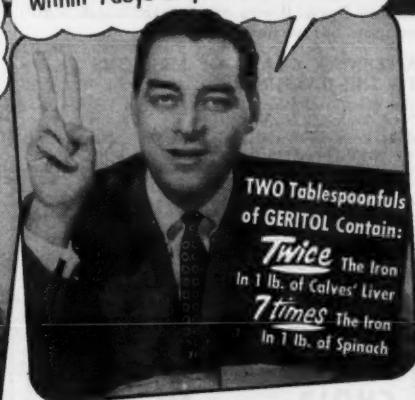
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and back feel tired? Have you lost your energy? If the cause of your tiredness is iron deficiency anemia, or tired blood—you need **GERITOL** now!

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Ex-Rabbi Leopold Cohn
1892-1937

USED OF THE LORD

There in the midst of struggle and scorn he gave himself to establish this work. The American Board of Missions to the Jews, Inc., which has come to be one of the largest and most far-reaching of Jewish missionary undertakings in the world. Its official publication, **THE CHOSEN PEOPLE**, is edited by Joseph Hoffman Cohn, son and successor of the founder. It tells faithfully of the persecutions, hard work and glorious victories experienced in the thrilling work of this Mission. You will be blessed as you read from month to month these reports of divinely-guided results.

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Palestine job is supposed to end on June 30. But the host countries are in no economic position to carry the load alone, and contributing countries are growing impatient. The Agency has spent \$121 million in the last five years. For this, nearly a million refugees have been fed and about a third of that number sheltered; there have been no epidemics and a considerable proportion of the children have been educated.

The question on the docket; where do we go from here? And where do they go from here?

• CHURCH NEWS •

BADGE: Most of us Christians have a lot to learn about standing up to be counted. We could learn much from 408 Christian Kikuyu tribesmen in Kenya Colony. Christians are hated by the terrorist Mau Maus who reserve for them their most savage treatment. In spite of this, the 408 have banded together as "Torchbearers." All wear a little round brass badge that has come to be called "the little brass badge of courage," for it identifies the wearer as an enemy of the Mau Mau and marks him as a potential victim. Nor do the members live in "safe" areas. Most of them are clerks working under constant Mau Mau threat in isolated forest villages. Yet they label themselves with a badge that says in effect, "If the enemy comes, I am one he should seek out!" The badge has put the Torchbearers in positions of tremendous moral influence. All who wear it are of course regarded with the highest respect by members of their tribe. What could happen in America if Christians were marked men for God!

But some of us prefer to remain unmarked so that we may slip into the crowd and be unrecognized when the daily and American equivalent of the Mau Maus put in an appearance.

NEW JERSEY: The state Supreme Court has ruled that the King James version of the New Testament may not be distributed among public school children by the Gideons. Rutherford was the scene of the action. The Board of Education had permitted distribution of the New Testament to school pupils whose parents requested them in writing. The Appellate Division of the Superior Court had upheld the school board. Now the New Jersey Supreme Court says no. The Chief Justice calls the Gideon Testament a sectarian book; to permit its distribution in public schools, he says, constitutes favoritism toward one religion.

We don't regard the decision as quite the smashing blow for religious freedom that Dr. Israel Goldstein,

president of the American Jewish Congress, reads into it. Dr. Billy Graham has a point when he argues that God Himself is "sectarian" to someone who doesn't believe in God.

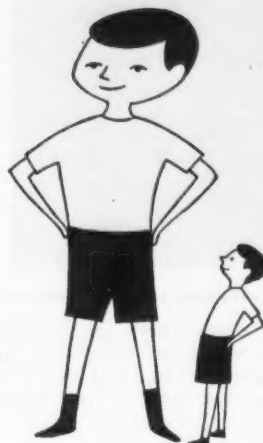
But we're inclined to think that the Court has struck a blow, if not wholly at the blurring of the church-state line of separation, at least at the lack of evangelical ingenuity. Obviously, the *easiest* way to get Bibles into the hands of youngsters is to pass them out at school. But is the easiest way the only way or even the best way? Why must national fund drives or religion or any other specialized interest try to ride piggy-back on the schools? Is it strictly the zeal of the organizations that dictates such a policy? Or is it maybe a touch of laziness also?

NEW YORK: Another court decision affecting religion is the New York State Court of Appeals ruling which has upheld the merger of the Congregational Christian Churches with the Evangelical and Reformed Church. The state's highest tribunal affirmed a decision by the Appellate Division that civil courts have no jurisdiction in the proposed merger because no property rights are involved. The appeal had been filed by the Cadman Memorial Congregational Society of Brooklyn to try to prevent the merger which would create a United Church of Christ with over two million members. The Brooklyn group claimed that the denomination's General Council had no power to make the merger. But said the court, "The basis of union is voluntary." If Cadman wants to stay out, it can stay out, as can any church. The rest can go ahead. The trouble is, most of the churches are out of the mood now. The case for merger will have to start again practically from scratch. But at least the two denominations—and *all* denominations—now know that they have legal authority to shape their own destinies.

COLLEGES: It's common knowledge that denominational colleges often attract more students from other denominations than from their own. But it's more than interesting to note that the colleges of at least one denomination are attracting students from even more distant pastures. The Board of Education of the United Lutheran Church in America waded through the statistics of enrollment in their own church colleges, and found that, Surprise Number One, they had more Lutheran students than any other; and, Surprise Number Two, in second place were Roman Catholic students. Matter of fact, 12.3 per cent of their students are Roman Catholic young people. Methodists are in third place with 11.2 per cent; followed by Presbyterians,

It is difficult to write a definition of the American way.
But it is easy to find good examples. Here is one:

Giant boy



Scientists now foresee that the already dramatic electrical revolution in this country may be only in its infancy.

The giant now appears to be a boy, with most of his weighty growth still ahead. When such fantastic gains have already been made—in lights, turbines, electronics, TV, radio, electrically powered ships, trains, factories, homes—where can the imagination possibly go from here? What are some of the predictions?

Take a personal thing first. Millions of homes will have heat pumps to heat and cool automatically—using electricity for fuel.

You can expect to cook food someday by electronics—in seconds. Electrical incinerators will consume your waste paper and waste food. Dust will be taken from the air electrically. The day may come when TV screens hang like pictures on the wall, with only a tiny wire to the set.


Nuclear fuels are on the timetable of the scientists.

Energy from the atom will eventually be a major source of power, regardless of whether fossil fuels are seriously depleted. By century's end, most new plants generating electricity will operate with atomic (fission) fuel. Aircraft, battleships, and the like will measure fuel consumption in grams.

What would converting sea water to fresh, at low cost, be worth to drought-deviled seaboard cities? This is possible and will be worth billions to the public. Storing heat from the sun is another long-range project of scientists.

As simply as we can say it, we are beginning, not ending, an era of possibilities involving the health, comfort, welfare and defense of the nation.

The year 2000 looks big and distant. Actually it is only 46 years away. By then, any puny prognostications made today will have been rewritten many times. But larger. Electricity has always been a field where each new fact generates many more things new. The years should be interesting to watch.

You can put your confidence in—
GENERAL  ELECTRIC



Dr. Jesse M. Bader (left), retiring executive director of the National Council of Churches' Department of Evangelism, is congratulated for his 34 years of church work by Council president Bishop William C. Martin. Dr. Bader will devote full time to the World Convention of the Disciples of Christ as general secretary.

RNS

8.1 per cent; Baptists, 6.4 per cent; and Episcopalians, 4.8 per cent. Most "Lutheran" Lutheran college is Carthage (Ill.), with 77.2 per cent Lutheran students; and Wittenberg (Springfield, O.) is second with 62.1 per cent.

EGYPT: Perhaps we should have spotted this item right after the New Jersey Bible story. But the lesson is obvious wherever it comes. The story is from Egypt, and the dispatch reports, "Courses in Christianity will be introduced soon in the government-run schools of staunchly Moslem Egypt." The Bible lessons and courses in Christian ethics will be taught to Christian students by regular, government-paid instructors. In the past, only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same periods when Moslem pupils are studying their own religion.

Some will say proudly, some sadly: "It can happen in Moslem Egypt but it can't happen in Christian America!"

GOOD NEWS: Every once in a while we get a letter from some reader taking us to task for reporting the good news in religion. "The world's going to hell in a handbasket," they say in their own words, "and you don't need to try to feed us optimism." Why shouldn't we be optimistic when we have the chance? The Gospel itself is "good" news, not bad news. And it's good news that more than 25 million copies of the Scriptures will be published or circulated throughout the world in 1954. Twenty-four national Bible societies are cooperating in what has been called "one of the greatest mass statements of faith in human history." The program will commemorate the 150th anniversary of the founding of the first national group, the British and Foreign Bible Society. Looking

back, the 24 societies around the world have distributed, donated or sold below cost well over 1,200,000,000 copies of the Scriptures in about 900 languages and dialects. Of these, 66 per cent were separate Gospels or books of the Bible, 19 per cent were New Testaments, and 15 per cent complete Bibles.

For all that, Americans in 1953 donated only 1.157 cents per capita to the work of our own Bible Society. New Zealand surpassed U.S. "generosity" with her 4.633 cents; Canada with 3.38 cents; and Australia with 1.775 cents.

KOREA: Lest we forget, representatives of the churches were with your sons in Korea, and died with them. Six chaplains were killed in the Korean war action, three died as prisoners of the Communists. Two chaplains are still missing and 21 were wounded. About 600 chaplains have served in Korea, and during hostilities, 422 individual decorations were awarded to them. From here on, the Armed Services need 50 new chaplains a month until June 30, in order to keep all vacancies filled. More vacancies exist in quotas for Roman Catholic, Protestant Episcopal and Lutheran communions than for other groups.

IN BRIEF: Congregational ministers are now averaging more than twice as many children in their families at age 30 as did their predecessors of 13 years ago, and twice as many are married by the time they are 25. . . . Evangelistic missions throughout the nation last year brought The Methodist Church 183,790 members. . . . President of the Arkansas Numismatics Society wants "In God We Trust" on paper money as well as on coins. Doesn't he know that pennies and dimes are more "religious" than dollars? They get to church oftener! . . . A four-year denomination-wide program to face the

issues presented by the spread of Communism was adopted by the Council of Administration of the Evangelical and United Brethren Church. . . . Italy's Supreme Court ruled that police decrees dating back to Fascist days which restrict freedom of worship were "automatically abrogated" by adoption of the new Constitution in 1948 guaranteeing religious freedom. Till now, police were acting as if Mussolini were still boss.

A joint evangelism program is being readied by Southern Baptists and National Baptists U.S.A., Inc. . . . Washington, D. C.'s historic downtown First Congregational Church is to be torn down; a new church will be built farther out. . . . Southern Presbyterians have oversubscribed their \$2 million goal for their Negro work; one church, Hopewell Presbyterian in Martin, Ga., had a \$25 goal, pledged \$10,025—40,100 per cent of quota!

"Southern" Baptists now have 88 churches in Kansas (7 in 1946) and have planted 25 in Colorado in last 18 months. . . . The famous University of West China at Chengtu has "ceased to exist," Reds have reported. . . . We were not surprised at the new "weeping statue" of Palermo, Sicily, credited with the healing of hundreds; only that the press publicized it so solemnly. . . . A government grant of \$1400 to the Baptist Union of New Zealand for a children's home was refused on grounds that it came from lottery funds; bully for them! . . . A pictorial Gospel of Mark, illustrated with Norwegian scenes, will be sold on Norway newsstands. . . . Westminster Abbey is falling apart; estimated cost of repairs, \$2,800,000. . . . Youth Week, Jan. 31 to Feb. 7.

• TEMPERANCE •

INCREASE: The Hearst New York *Journal-American* commemorative picture story on the evils of Prohibition came to our attention at just about the same time we heard from the Methodist Board of Temperance. The newspaper dug out of its morgue the usual pictures—Carrie Nation, wild parties, speakeasies, etc., etc. The Methodists, on the other hand, pointed out that drinking among Americans has increased twelve-fold since repeal. Said Dr. Caradine R. Hooten, executive secretary, "In 1933 the per capita consumption of alcoholic beverages in the United States was 1.59 gallons. In 1943 it was 14.07 gallons and by 1952 it was 18.66 gallons." Not only that, but arrests for drunkenness increased from 831 per 100,000 population in 1932, to 2,066 in 1952.

Kind of made those hand-wringing *Journal-American* propaganda pictures look like a Sunday-school picnic!

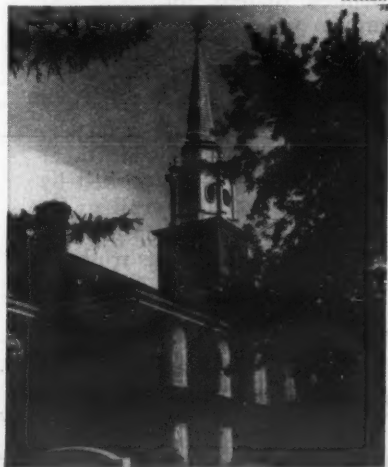
KIDNAPPERS: America was shocked by the kidnapping of Bobby Greenlease. Now, Mrs. Bonnie Brown Heady and Carl Austin Hall have been led into the gas chamber. They have paid, in the imperfect way society has of collecting payment in this world, for their crime. A Higher Court will deal with them in the next. (We can't refrain from observing that the objectors to capital punishment who made such an issue of the Rosenbergs were this time strangely silent!) During the last month of her life, Mrs. Heady wrote a letter to Bobby's parents. It was a mixed-up letter. But this much of it, at least, made sense: "I am not trying in any way to make any excuse for my actions. I don't have any, but I think any one will find if you drink from one to two-fifths of whiskey a day for a year-and-a-half that your brain doesn't function properly."

Chalk up another score for "man's best friend"!

CAUSE: The general board of the National Council of Churches adopted in Washington a statement calling upon American churches to support government programs for better housing. Said the board: "Without passing judgment on specific legislative proposals, support should be given to the general principle of assistance by federal, state and local governments in the solution of the national housing problem." Some people will not agree with that, but they can't help agreeing with another sentence in the statement: "Millions of

TERCENTENARY: Services on February 7th and 14th will celebrate the 300th anniversary of the Reformed Protestant Dutch Church in the town of Flatbush, Brooklyn, N. Y. On this single site it has ministered under three flags—the Dutch, later the English, and the Stars and Stripes. The sanctuary itself was completed in 1796. Present minister is Dr. Henry A. Vruwink.

ACKER



Americans dwell in indecent and overcrowded housing and in congested slum areas without elementary necessities for wholesome community, family and personal living." Deduced the board, "This contributes to juvenile delinquency, crime, divorce, disease, alcoholism, narcotic addiction and a host of other moral and social problems." They're right, of course. We're all for better housing, not simply as a remedy for life's ills but because human beings ought to be able to live as human beings.

But we'd like to suggest to the National Council that there is another "contributing factor" to alcoholism—one they didn't mention and which to us seems fairly basic: *alcohol*.

WASHINGTON: The District of Columbia has been for a long time in an unenviable position, alcoholically. The latest statement on the subject does not improve the town's unsavory reputation. State police from Massachusetts and New Jersey, on loan to the Senate subcommittee on youth delinquency, told lawmakers that juvenile drinking is worse in Washington than in any other place they know. One of the troopers said he had "never seen people that appear so young drinking in public places." The other reported that hard liquor "is more easily obtained here by youngsters than in any other place I have seen." It has been their job to look around, see what they could see. They have seen plenty. They brought a fresh viewpoint to Washington, were shocked by what might not have shocked natives. Their biggest complaint: local law permits the sale of beer and wine to persons 18 years of age. Minimum age for hard liquor is 21. Neither age minimum is observed.

MILITARY DRINKING: The Defense Department has had to back down. The opposition was too much for it. Package liquor sales on military posts will be banned, as of April 1. Permission for on-post sales by the bottle was hit too hard by temperance groups and by retail liquor dealers. Assistant Defense Secretary John A. Hannah last September had the massive ineptness to suggest that retail liquor groups were "using" the WCTU and others. He knew so little about the subject he didn't realize such don't have to wait around to be "used"!

The excuse for letting army posts sell by the bottle in the first place was that naval bases and Marine Corps installations had long had that privilege. "Equality!" was the cry. To get that equality, Mr. Hannah equalized downward—let *everybody* have the stuff. Now he has equalized upward—permitting *nobody* to sell by the bottle.

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Editorially Speaking...

● NORMAN VINCENT PEALE

THIS issue of CHRISTIAN HERALD carries a notable article on the life and ministry of one of the generation's greatest preachers and most effective Christian "ministers."

Dr. Norman Vincent Peale is pastor of the Marble Collegiate Church in New York City, the oldest Protestant church on the North American Continent. Whatever the weather, his congregations crowd the generous sanctuary to its utmost capacity and overflow all other available auditoriums. His printed sermons go weekly to thousands. "Guideposts," of which he is the founder and editor, is an inspirational pocket-size monthly unique in the entire field of journalism. It circulates to more than 500,000 subscribers of every faith. Dr. Peale's books, editorials and special articles are read by millions, and—but why should I repeat the article?

One thing I would add, and this I know, as I have known the man since he was a boy: Always at the heart of the ministry of Norman Vincent Peale is Jesus Christ. His ministry and his life are Christ centered.

● CAN COMMUNISTS CHANGE?

ON THE last Sunday of November, 1953, I heard a notable sermon. A young Episcopal clergyman startled his congregation by saying that, in his preparation for the pre-Lenten season, he had read again "Witness," written by the former self-confessed Communist, Whittaker Chambers. From that moving service I went back to "Witness." When I first reviewed it, I judged it to be one of the most eloquent, terrifying but imperative volumes of the generation. Second reading confirms that earlier judgment.

The minister read a paragraph from the book which describes this man's turning away from Communism. But in reading that paragraph I came first to what I regard as the most succinct and illuminating definition of Communism itself. Whittaker Chambers has written something with which every American should be familiar: "The revolutionary heart of Communism is not the theatrical appeal, 'Workers of the world unite.' . . . The tie that binds them across the frontiers of nations, across barriers of language and differences of class and education, in defiance of religion, morality, truth, law, honor . . . even unto death, is simple conviction: It is necessary to change the world. Their power, whose nature baffles the rest of the world because in large measure the rest of the world has lost that power, is the power to hold convictions and to act on them." Chambers goes on to state convincingly that few *confirmed* Communists ever change and that when they do change, they change because a greater thing, a greater conviction, a greater faith lays hold upon them.

Only a conversion as fundamental as that of Saul of Tarsus on the Damascus Road can accomplish this.

It is little short of tragic that some—thank God only a few—religious leaders discount this change. The promise of Communism is the same promise that was whispered by Satan in the first days of the creation under the tree of the knowledge of good and evil, "Ye shall be as gods." Communism is today the great alternative faith of mankind. Let no man among us doubt that. And it is with that first terrible lie, "Ye shall be as gods," that Communism deceives and degrades its converts.

Howard Rushmore, a New York newspaperman and highly regarded free lance writer, has been known to me personally for fifteen years. At one time he was on the staff of the *Daily Worker* and he was a member of the Communist Party until 1939. In a personal conversation he criticized severely, even bitterly, a recent official statement from the Council of a Protestant denomination which said: "Many witnesses (former Communists testifying before Congressional committees) have done no more, as we know, than to transfer their allegiance from one authoritarian system to another," an obvious reference to the Roman Catholic Church. Mr. Rushmore said that, to his knowledge, only two former prominent Communists had become Catholics after they left the Party. He continued: "Louis Budenz returned to the church of his fathers and Miss Elizabeth Bentley became a convert to the Catholic Church. However, Whittaker Chambers became a Quaker and other ex-Communists, including myself, returned to the Protestant faith." And he concluded: "Surely the Council's first concern should be that a former Communist returns to God."

The debt owed by the free world to such converts from Communism as Bentley, Budenz, Rushmore and Chambers steadily mounts to monumental proportions.

And now let me write into this editorial the paragraph from Whittaker Chambers that again stirred my soul and swept my eyes with tears: "I do not know any way to explain why God's grace touches a man who seems unworthy of it. But neither do I know any other way to explain how a man like myself—tarnished by life, unprepossessing, not brave—could prevail so far against the powers of the world arrayed almost solidly against him to destroy him and to defeat his truth—in this sense I am an involuntary witness to God's grace and to the fortifying power of faith."

Daniel A. Poling
EDITOR OF CHRISTIAN HERALD



Christian Herald
FEBRUARY, 1954

My HOME Against The CHURCH

ANONYMOUS

Repeatedly and energetically CHRISTIAN HERALD has called upon readers to participate actively in the work of their churches. The Protestant witness itself is built upon the equality of laity with clergy—an equality not only of spirit but of responsibility. The author of this article agrees, but believes that many church members like herself are finding that church "activities" are being overdone at the expense of the personal religious life.

We think her plight is increasingly typical, and believe that she deserves the right to state her case. She chooses to remain anonymous lest she harm the church she loves (and in which, unless we miss our guess, she will go right on being one of the pillars!).

The Editors

OUR CHURCH is destroying our home. It is swallowing our family whole. The entire week is a race between home and the church. Just how much actual religion anyone gets out of the race is a question, but at least we are participating in the church. And how!

There are four of us in the family. Pete is 10, Mary 15. We live in a typical suburban town, and are lucky enough to have a two-car garage. We love our home and our church.

Sunday in my childhood had always been a simple day of worship and rest. We youngsters went to Sunday school, where Mother taught and we sat together in church. Then we went home to a huge chicken dinner and sat around in a family group, Daddy dozing and we reading the funnies. Usually we went for a walk together later in the afternoon and had somebody in for tea.

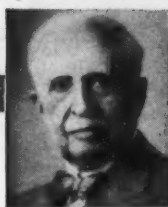
But now! Sunday we have an early breakfast, because Mary has to get to church early to run over the music she's to play for Sunday school. Peter will go along, though his class doesn't start until half an hour later. He can fool around for a while without getting into a boxing match and tearing his best suit. Father will drive them down. Too much of a rush to walk, of course, though we live only about four blocks from the church.

He'll get back just in time to shave and dress and get to the church to don his robes for his choir at 11. I'll come

J. C. Penney

LINES OF A LAYMAN

ALLIED YOUTH AND ITS WORK



RECENTLY I have accepted the chairmanship of "Allied Youth," which was founded by my long-time friend, Dr. Poling. Allied Youth is non-political and non-denominational, and is dedicated to the task of helping our high-school youth to become emotionally mature, so that they will not run away from their problems or seek artificial means of escape. It utilizes the best of modern guidance materials in its work, and is endorsed by leading citizens and educators throughout the country. Significantly, for three successive years Allied Youth received the Freedoms Foundation Award in recognition of its outstanding youth conservation program.

It is my hope that you have gained a clearer understanding of the vital job that Allied Youth is doing in the realm of human relations, for the test of the individual and his greatness is not the magnitude of the problems he faces, but how well he adjusts himself to the conditions in which he finds himself, and solves those problems. The matter of adjustment is a complex one, and one never finds a simple answer that will cover all the decisions he must make. Not every young person secures for himself the happiness and well-being which can be his lot. Many of them, through insecurity, feelings of inferiority, worry, or just plain lack of knowledge, fall into a pattern of living that has no goals or hope for the future.

That is why I consider so important the work of Allied Youth, located at 1709 M Street, N. W., Washington 6, D. C. For it provides that self-knowledge for young people which, educators tell us, best insures that one can expect an enjoyable and worth-while life.

along later in my car and locate the children, but they won't sit with me—the boys like to gang together down front, too far away to be pinched if they whisper during the sermon, and Mary is mother-henning a handful of Primary children who will leave before the sermon. It is good training for her. I sit alone and watch my husband up there under the organ pipes.

Fortunately we have help at home and a wonderful dinner is waiting at 12:30. Peace at last.

But there goes the phone. Mr. Dunn wants to know if my husband has a minute to go over and show him the boundary lines of the property the church is thinking of buying. Sure. A perfect way to take a walk on Sunday afternoon, through the woods and across the hills.

I'll get a nap. I hate to go for a walk alone, and Mary must get her studying done before five. One of the mothers is having the Fellowship group over for a snack before the meeting at seven. Somebody, either my husband or I, will take her over, then pick her up and get her to the church, and again home at nine or so.

I look ahead at the week's schedule, which we discussed during Sunday

dinner, along with how weak the altos were in the quartet and how strong was the new minister's sermon.

Monday seems to be clear. Blessings be upon us.

Tuesday night the Couples' Club is having an excellent speaker on international affairs. I should like very much to go with my husband and hear him. But it seems that a special choir rehearsal has been called for the same night. Bad planning somewhere along the line, but there just wasn't another free night for every member of the choir, and the difficult anthem for next Sunday's service had to have more rehearsing. I suppose I could go to the lecture alone, but the Couples' Club is always one of those Noah's Ark affairs. Besides, one of the purposes of marriage, I thought, was going places together with the one you loved.

Wednesday. Mary had to stop at the church after school and help address the weekly mimeographed letters the minister sends out to the congregation. Wednesday night my husband is going to a church trustee's meeting at the Courtlands'. He's a new trustee and takes it very seriously. Wednesday they will discuss ways and means and the deacons' fund. I'll listen

to the radio and knit socks for the coming church bazaar.

Thursday. Mary has announced that she'll be home late after school again. It seems that the Woman's Organization of the church is having a tea to raise funds for new curtains. (They certainly need them!) Mary, as one of the members of the youth fellowship, is helping to take care of the little tots in the basement while the mothers sip. Mary likes to baby sit. I'll be at the tea, too, though it will be something of a rush to get home and prepare dinner. Maid's night out.

And that night, "It will be all right, Mom, won't it, if I just dash down to the church right after dinner for a quick rehearsal of the Junior Choir?" Sure, go ahead, Mary. We can gulp down our food and your father can leap up from the table to drive you down to church while I do the dishes. We don't allow Mary to walk down the street after dark without an escort.

Her rehearsal will last only an hour, and then I can dash down and pick her up. Papa will be spared that trip. With the other car, he's gone to a special meeting of the building committee for the church. At the Andersons'. Mrs. Anderson will serve coffee at 11. All the women serve coffee and brownies at these meetings at 11 because somebody started it and nobody has the courage to stop.

Friday night is free—for my husband to go over the papers and figures of the meeting the night before so he can present them to the trustees the following week. I'm going to watch television tonight.

Saturday there's nothing at the church, except I suppose I should go down and help stitch those blue choir robes for the Junior Choir. So many teen-agers turned out for it, they ran out of robes.

There you have it. A delightful week ahead. It wouldn't be so bad if this were an exceptional week. It isn't. Sometimes it gets even thicker. Before Christmas, for example—the annual bazaar, the rummage sale, extra rehearsals for special music. During the Christmas holidays, things really get rough. There are Christmas-carol sings. There's a party for the kids Peter's age—the same day for which the Fellowship chartered a bus to take the teen-agers to a mission in New York to distribute homemade cookies. (I made them.) Then Christmas Eve services at the church, so crowded that they have to hold three of them, my husband singing in the choir at all three. We hardly have time to go through our own little Christmas Eve traditional ceremony—Father reading the Christmas story from both Matthew

(Continued on page 48)

SLUM DOCTOR

Poverty-stricken families in a
blighted area of New York
owe their physical well-being
to this community crusader

By JANETTE T. HARRINGTON



At 75, energetic Eleanor Anderson Campbell still ministers to people of lower Manhattan's crowded, cold-flat section.

ELEANOR Anderson Campbell was talking over the telephone to one of her petulant contemporaries who was complaining of ill health. Dr. Campbell courteously commiserated, but later delivered her private opinion:

"What can anyone expect—sitting around all day playing bridge at the club!"

This is understandable pepperiness for one who manages to keep whizzing busy at an age when she might reasonably be expected to sit in a rocker and ply the knitting needles. Hair untinged with gray and eyes snapping with energy, she doesn't even have the grace to look like a great-grandmother. Yet she still puts in a workaday stint at the Judson Health Center in lower Manhattan, which she started 33 years ago and has been sparkplugging ever since.

"God gave me this work to do," she tells her friends, "and I want to keep on doing it as long as I'm breathing."

She too could be spending her time with the club set, if she so chose. Daughter of successful painter A. A. Anderson and his wife, who was one of the prominent Milbank family, she qualifies as a member of the 400. Instead, she hobnobs with a social register of her own choosing, the Italian, Puerto

Rican and other families of blighted areas of New York. These are the families who live in cold-water flats with bathtubs in the kitchen and who run a daily gamut of health hazards ranging from crowded unsanitary quarters to inferior diets and low budgets.

On the face of it, it would be easy to classify Dr. Campbell as a lady bountiful and let it go at that. But she doesn't quite fit the picture. To begin with, she trained for her job through several hard years in medical school and internship. Further, she practices innumerable small economies in favor of her life work. For instance, until the recent fare rise, she always rode the subway instead of the bus so that the small difference could be diverted to Judson.

BUT her special contribution to Judson is the unique brand of service she has stamped upon it. Dealing with the family as a unit—a startling new idea that she pioneered—Judson specializes in preventive rather than remedial medicine. Daily except week ends, patients spill over the spacious reception room, waiting their turn to be vaccinated, to have their teeth looked at or for any of a dozen other diagnostic and instructive ministrations that add

up to good health. A recent clinic newcomer couldn't believe her ears when they asked her to keep in touch. "Come here when there's nothing the matter with me?" she asked, shaking with laughter. "Craziest thing I ever heard."

Crazy or not, nearly 60,000 persons in a crowded section fringed by the Bowery, the Battery and Washington Square owe their present state of physical well-being to Judson, and Eleanor Campbell has left her mark as a crusader for community health.

THIS status of crusader contrasts sharply with the kind of background from which she came. She was brought up in luxury. Her father knew how to put his creativity to use. He installed the first semaphore traffic signals in New York, forerunner of the modern traffic light, and opened the first forest reserve in Wyoming.

Because her mother was fond of travel, Eleanor spent very few of her growing years in school. "I went to Europe twelve times before I was married," she recalls, and remembers celebrating her tenth birthday on the bank of the Nile. She kept up with her schooling through tutoring, however,

(Continued on page 42)

A Bouquet of Roses

THIS month CHRISTIAN HERALD is happy to introduce to its readers the sparkling poetry and personality of a new contributor—(Mrs.) Elinor K. Rose, of Royal Oak, Michigan—a recently arrived writer whose verse is tightly packed with swift humor, bubbling whimsy, and a compassionate insight into the foibles of the human heart. It is our hope that this new writer's gem-like quatrains will continue to enliven our pages for many issues to come.

Elinor Rose is no less dynamic than her verse. And for good reason. As a member of "that bloomin' Rose family," she stems from a vibrant species which isn't happy unless it's blossoming in every direction. Husband Dana—a publicity director for The Bell Telephone Company—is the go-getter type who flails away at his job, attends meetings, serves on committees, plays a fast game of ball with his sons, and assiduously raises what his kindly wife describes as "pitifully mal-adjusted flowers." Dana and Elinor's three "rosebuds"—Bruce, Douglas, and Stuart, ranging in age from seven to twelve—are equally enterprising.

Young Bruce has recently been devoting himself to scarlet fever, rabies shots for a dog bite, and the loss of a first tooth. Undismayed, however, he is learning to read and is able to

hold Dana to a draw at checkers.

Douglas expends what is obviously atomic energy on the Cub Scouts, camp, food, model planes, mock sword-fights, his friends, his school, and food.

Stuart is only partially occupied with supplying his eighty customers with the latest edition of the local paper. The rest of his energy goes into archery and amateur theatricals.

Engulfed by such a swiftly paced family, Elinor has to run just to stand still. In addition to being a housewife and professional writer, she is engaged in church work, the Parent-Teachers Association, the Cub Scouts, directing amateur plays, serving as a block-captain during elections, being a room mother at school, acting as a plane-model consultant to her sons, helping with the family press, editing their vest-pocket publication, "The Rose Annual," and being the star catcher on the family's softball team. As she says in characteristic style:

*"I wouldn't mind the rat race
That I'm always running in,
If the odds were ever even
That I'd be the rat to win."*

The family printing press, described by Mrs. Rose as a "forty-year-old relic which we bought fourteenth hand, and

which we can never get into alignment," is feverishly used to turn out birthday-party invitations, family announcements, and any small job that may be needed by the Cub Scouts or P.T.A. Comes Christmas, however, and the press is peremptorily cleared for the family's star publication—"The Rose Annual." This tiny three-page, periodical, now in its eighth edition, conveys holiday greetings to various friends and relatives, and brings them up to date on recent happenings at the Rose household. A characteristic report runs as follows: "Life has settled into its usual dull routine. School opened, Stu had a birthday, Doug and Bruce tangled with a swarm of bees, 42 of Stu's newspapers blew away, we all went to the State Fair, Dana was in a company golf tournament, Elinor had a birthday, Bruce got lost in a museum—and so ended another humdrum week."

IN addition to their father's energy, the Rosebuds have inherited their mother's gift for keen observation and crackling comment. Says seven-year-old Bruce: "Two hundred pennies make two dollars, and one hundred \$2 make two hundred dollars—but nobody has that much money except the government." In singing Christmas carols, (Continued on page 64)



In "spare time" Elinor Rose lends skillful hands and good counsel to a family hobby — model plane building.

Starting off to church as they do each Sunday are the Roses: young Bruce, Elinor, Douglas, Stuart and Dana.

Introducing the lively Rose household of Royal Oak, Michigan,
and especially Elinor who, true to the family's go-getting tradition,
is enjoying new-found success as a writer with wit and compassion

LOWLY LISTENER

*The choir looks down upon my pew,
They have a higher place;
But still, I have the better view,
I see the pastor's face.*



WINTER SNOW

*It falls as soft as sifted chalk,
Its lightness is innate;
But when I shovel off the walk,
Somehow it's put on weight!*



COVER GIRL

*He thought he knew her like a book,
But later found he'd erred;
He'd scanned the pretty pictures
But he hadn't read a word!*



BZZZ-BZZZ-BZZZ

*I dial and dial until I'm dizzy,
But every line is buzzing busy;
I wonder, as my phone I clutch,
Why other people talk so much?*

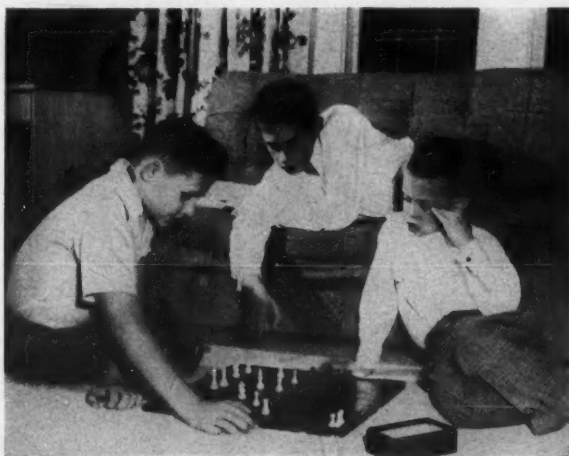


BUSY MOTHER

*I do all right with "Thou-shalt-nots,"
My soul escapes the bigger blots;
But ah, Dear Lord, this is my sin,
My patience wears so quickly thin.*



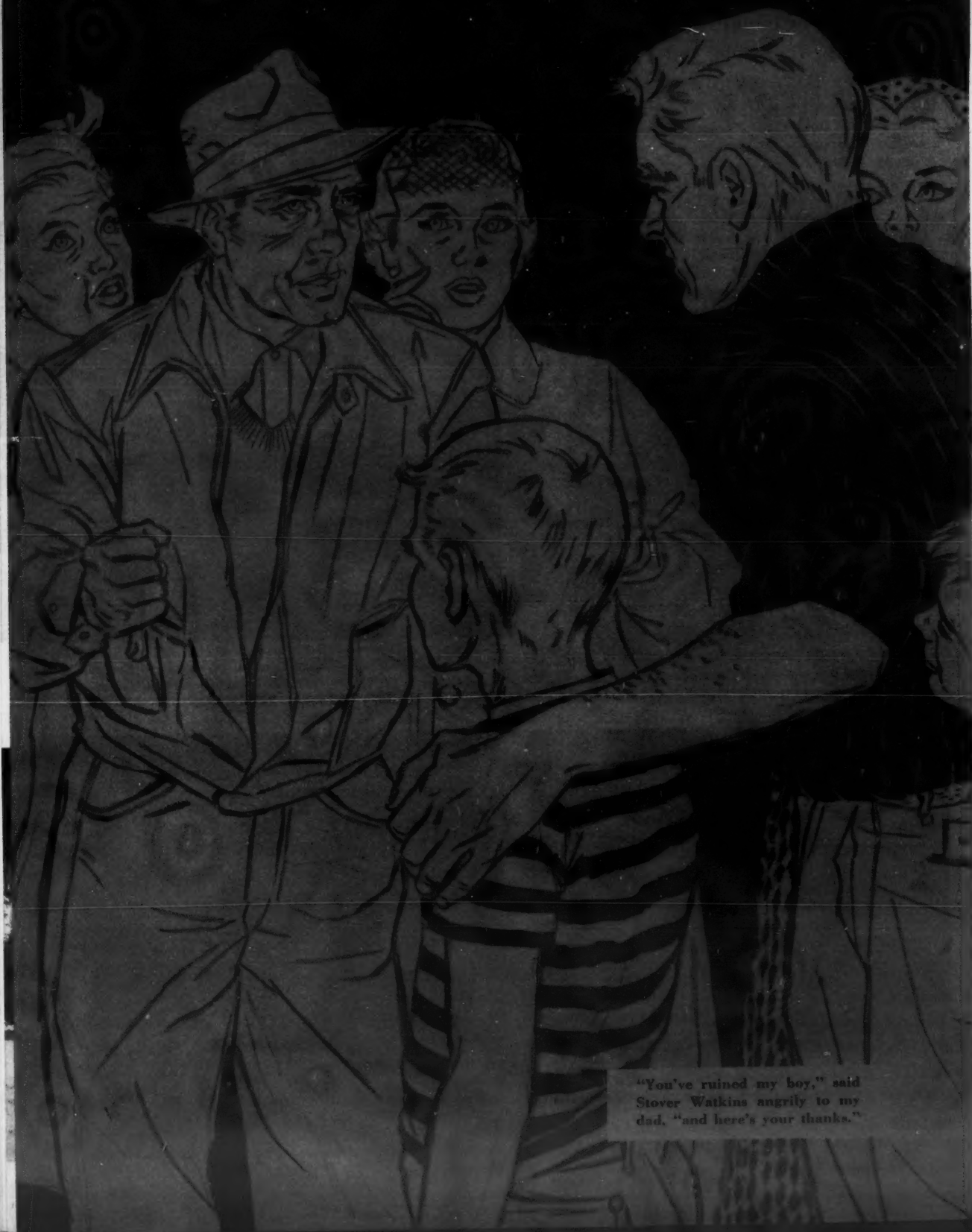
Elinor's newly achieved success as a writer keeps her sons busy clipping her verse features from the local newspaper.



The boys, ranging in age from 7 to 12, put some of the enterprising Rose spirit to work at a game of chess.

Pride of the family is the "fourteenth-hand" printing press used to put out "The Rose Annual" and odd jobs.





"You've ruined my boy," said Stover Watkins angrily to my dad. "and here's your thanks."

Dad Suffers a Victory

By SALLIE CHESHAM

"NOW, the most important thing, fellows," my dad said to the whole bunch as he wiped a speck of glue from the wing of Pod Watkins' DC-6, "in making a plane or doing anything else is to be sure you're right and then go ahead. Understand?" My dad is preacher at Community Church, and the kids will usually listen when he tells them something.

"Check, Rev," said Pod before the rest of us could answer. "You mean, eye on the ball, no holds barred, give 'em both barrels. Understand, fellows?"

We nodded our heads.

At the long table in the church basement, the rest of a dozen and a half of us kept our eyes on our planes and continued to sand and fit and glue and paint with only a polite interest in conversation. But Pod was different. He liked to talk. Discussing, he called it. And always he wanted to be close to my dad.

"Like I told the gang," he said in a confidential but loud tone, watching Dad's face, "I fig-

ure once a guy finds his spot, he better stick to it, check?" "Check," answered Dad solemnly.

"For twelve years I've been banging around, and funny thing, I never felt—well, at home till I came here. A fellow ought to stick around when he feels like that, no matter what, don't you figure?"

"That I do," said Dad, his dark eyes still on the DC-6. But I saw a flicker of a smile just at the corner of his lips and wondered if he was thinking the same thoughts I was. It was all sympathy, that smile. And more. It was a kind of love that understood only too well that there was no need to make a comment just then.

DAD looked at me like that sometimes. Once I gave him a bouquet to help decorate the church. I grew the green lace myself—a bunch of carrots. I remember him saying, "Jeff, God loves a cheerful giver. And He doesn't much care what you give, I imagine, as long as it's the best you have." Then there was the time I put my favorite baseball suit in a mission-

ILLUSTRATOR: JOHN FERNIE

ary barrel to Africa, with a water pistol so the players could cool off. "Good boy, Jeff," he told me, chuckling. "God likes people to use their brain-box."

But then again I thought that maybe Dad was considering Pod's twelve long years of vagrant life. I got to know Pod at school. He was tough but he wasn't mean. He had a right fist full of dynamite, but it exploded only when somebody made a crack about his father. Stover Watkins worked in a factory across town but he'd once been a wrestler and he was always taking a poke at somebody at the factory or down at "Hal's Pool Hall." Pod was built along the same broad, thick lines, but his face was a good deal different. Where Stover's eyes shut down to straight slits with their heavy brows crowding them hard, Pod's eyes were wide and blue, and often had a shine in them. The two of them had wide faces and often Pod's square jaw would swing forward in unconscious mimicry of his father. He came to a church picnic with me once and met my dad. After that, he haunted the place.

"And like I always say," Pod went on, "a square peg can always git the corners shaved off. Right?"

"Right," we said.

Just then the basement door banged

open again and it sounded as if a herd of buffalo were charging toward our room. Dad looked down the table. "Jeff," he said to me, "would you mind working on the floor with Pod if other boys come? We seem to be running out of space."

THE footsteps pounded closer and then we all swerved around in surprise as a loud, feminine voice said, "Well, sir! So this is the important commitment that made your presence at the Biweekly Choral Discussion Society impossible!"

"Hello, Mrs. Bellikan." Dad stood up smiling, but his hand gripped the table and I noticed a tenseness about his dark eyes. "Mrs. Brown, Mrs. Sorenson, Mrs. . . ." He acknowledged seven or eight others and then turned back to the huffing Mrs. Bellikan, who looked like a big purple balloon that was getting ready to explode. "I'm truly sorry, but Clem Yarbo had promised to help the boys and his work schedule's been changed, so—"

"So you put model airplanes ahead of the Choral Discussion Society, sir. No assistance from your wife either. She's too busy being Florence Nightingale at the hospital. Well—"

"It's not what we're used to," said

another woman in a deeply wounded voice. "Mr. Curtiss, your sheep need their shepherd. You can't go running after strays until—"

"Until you take care of your own flock first," put in a third. "Nevertheless," she pointed significantly, "we'd better talk later. We only came to get some music. Little pitchers have huge ears, you know."

"We'll do nothing of the sort," stated Bertha Bellikan, bristling. "We're going to get this thing straightened out now. It's been going on long enough. Either we have a minister in this church or we don't! Sir, we've stood about all we can of your lack of attention to— duty."

Dad turned his back on her for a moment and said to us in an ordinary voice, "Boys, keep on with your work as quietly as possible. There's something that needs my attention. I'll be back." Then he turned to Mrs. Bellikan and politely ushered the ladies out of the room. As he swung the door behind him I heard him say, "Let's go up to my office. I'm sure we can come to an understanding."

But they didn't go upstairs. The Choral Discussion Society closed in. "This is not a community center," fumed Mrs. Bellikan. "It's a church of God. Mr. Curtiss, we brought you here because we thought you were a fine type of young minister. A leader of the people, like your dear father before you. We thought you had the brains and the personality—and the spirit, of course—to make Community Church alive again."

"I'm truly sorry," said Dad patiently. "I've tried to fill the need and—"

"We brought you here because Community was stagnant, no young blood," puffed on Bertha Bellikan. "We wanted the fresh inspiration of youth, a decent Sunday school—"

"I know," said Dad, "but we must have leaders to attract and hold young people. And leading takes people who will use their time and their minds and their hands."

IT isn't that we've anything against those—little ruffians in there," Bertha huffed, "but you can't expect to— to civilize them for our church. What they need is a jailer, not a leader."

Dad ignored that. "You'll have to trust me a little longer," he said slowly.

"Not if you're determined to be a glorified Boy Scout leader," snapped Mrs. Bellikan. "We want someone who can—can minister, not play games. I've had enough and I think it's about time the board met and . . ."

We had pushed open the door a little and were taking turns watching. I had a time holding Pod back, but Dad had trained me never to interfere in his

(Continued on page 80)

A PRAYER WHEN I CANNOT SLEEP

By MABEL M. TILTON

Turn my thoughts, O God, away from myself, my teasing desires, my mountain of worries, my persistent problems, to think of others . . . to remember those who are working tonight that I may have my accustomed comforts tomorrow . . . to give thanks for those who are guarding our community during the long dark hours, always available when I have need.

For the many who suffer in body and mind tonight, I pray Thy compassion. Especially to those facing dread ordeals tomorrow, give of Thy courage. For many these hours are an agony of pain. Teach us, O Great Physician, that all healing comes from Thee as we give ourselves into Thy keeping.

To young mothers who are entering into the miracle of birth this night, give the realization of Thy power at work through them. May no woman go through this experience without a feeling of partnership with Thee.

To anxious parents who lie awake listening for young footsteps give understanding and wisdom, and above all faith in their children.

And to those whose lives are slipping out tonight into the sea of God, give some reflected beauty of that Place prepared for those who love Thee. This night, as in the day, O Father, keep us all close under the shadow of Thy wings.

So may I lose myself in the vast ocean of Thy love, and sleep. Amen.



Senator Frank Carlson of Kansas has long been a close friend of fellow-Kansan Eisenhower.

Senator Carlson is more than a churchman, statesman and Presidential adviser.

As the man who intends to reorganize our huge postal system he's now known as

'Mr. Post Office'

By DON ROMERO

WHEN you stick the stamp on a letter to your Aunt Helen, you can thank your lucky stars for two gentlemen. One is Benjamin Franklin—who set in operation the system which carries your letter across the state or across the country at a fraction of the cost you would have to pay to have it delivered in any other way. The other gentleman is Frank Carlson, junior senator from Kansas. In addition to being today's man behind the stamp, he is one of the most prominent in that growing coterie of statesmen in Washington who stand not only for government integrity but for Christian integrity. Senator Carlson, in fact, sees these two integrities—and rightly—as one and the same.

The entire philosophy of the senator stems from that Christian motif which, he insists, has shaped our country from its beginning. Hence it's quite natural that in whatever he does as a states-

man, whatever program he undertakes, his habit is to say, "Let's take a look at how this thing started—and why." This, more than anything else, underscores the procedure he is now following as "Mr. Post Office."

The current gossip around Washington is that Senator Carlson has "bitten off a big piece." He has set out to improve our living standards and enhance our national enlightenment by actually saving us some money. As Chairman of the Senate's Postal and Civil Service Committee, he intends to achieve this objective by reducing the expense while increasing the effectiveness of what is probably the largest, costliest and most inefficient "educational medium" in the world—the United States Post Office. How well he succeeds will affect just about every man, woman and child in the country.

Frank Carlson is convinced that as a carrier of second-class mail, the post

office is "our greatest instrument of adult education." Today our postal service delivers 14,000 different newspapers and 11,000 magazines to approximately forty million homes—which is about 85 per cent of all the homes in the country. These periodicals provide us with a flow of information which is vital to our national security as a self-governing people. They reflect history as it is made and culture as it is broadened. Through these periodicals we Americans have learned how to operate a business, run a farm, administer our schools, improve ourselves so as to get better jobs, guard our health, raise our families, even paint a house or bake a cake. Through these periodicals we've been informed, entertained and inspired—a medium of continuing education which would cost untold millions to duplicate in any other way.

"Yet today," says Carlson, "this en-

ture educational structure is being critically threatened. In an effort to reduce the postal deficit, now paid out of what I consider to be among our most wisely-spent taxes, we have embarked on a frantic and seemingly endless series of increases in our postal rates—the only possible virtue of which can be to make the post office 'look good on the books.' What is infinitely more critical, however, is that by placing an almost prohibitive burden on such large mail users as the publishers of periodicals, these postal increases are threatening to choke off at the very source the flow of information so vitally necessary to us. What we are actually seeking to do is to grow richer in dollars at the risk of growing poorer in sense."

In place of this penny-wise pound-foolish trend, Senator Carlson is proposing what he believes is a more practical and far-sighted solution. He intends, through an exhaustive survey which is now under way, to seek out and eradicate once and for all those horse - and - buggy procedures which have crippled the post office for generations and which have kept it operating at an exorbitant cost while rendering a minimum of service. "It is my confirmed belief," he says, "that by simply raising postal methods to the efficiency with which almost all modern business now operates, it will be possible for our post office to render far greater service at far less expense."

In tackling the post office—with its 500,000 employees, 41,000 "branch offices," and 150 years of Congressional apathy—the senator has unquestionably bitten off a colossus. Yet his colleagues and opponents agree that "Carlson is one of those quiet, soft-spoken fellows who picks out a big job, approaches it with humility—and then makes a smashing success of it. Frank is slow to get into a fight—but once he's in, he wins it!"

THIRTY years of "quiet winning" have now made this former Kansas farm boy one of the most influential men in the country. As a public servant Carlson has distinguished himself in such important posts as a representative to the Kansas legislature, a Congressman for twelve years, a governor for four and now a national senator. Yet he considers his political work to be the lesser of his two careers. "I feel that my political loyalty is a far lesser loyalty than that which I owe to my God and my fellow man."

He became a Sunday-school superintendent at the age of sixteen, a job he held for almost twenty years. When he first came to Washington as a young Congressman he organized a Bible group which he led for ten years and

which is still known today as the Carlson Bible class. He is now president of the International Council for Christian Leadership, and has been recently designated by the American Baptist Church as chairman of a program to raise some eight and a half million dollars for the construction of 300 new churches. And as one of President Eisenhower's closest friends and most trusted advisers, he is generally credited with having played an important behind-the-scenes role in the President's affiliation with a church.

Born in Concordia, Kansas, in 1893,

Do You KNOW Your Bible?

*This is a "rate yourself" quiz.
A score of 40 is fair; 60 good;
70 very good; 90 excellent.
(Answers on page 81.)*

1. (a) What happened to the lame man who accosted Peter and John at the gate of the temple? (10 points)

(b) How old was the lame man? (10 points)

2. How did the infantry of the Israelites under General Barak defeat the cavalry under Sisera, who had 900 iron chariots? (20 points)

3. When were the Egyptians known to be definitely and literally lousy? (20 points)

4. (a) What unusual food from heaven was provided for the children of Israel in the wilderness? (10 points)

(b) What other food was also available at the same time? (10 points)

5. (a) What woman sent word to Pilate at the trial of Christ, assuring Pilate that Jesus was "a just man"? (10 points)

(b) What explanation did she give for this belief? (10 points)

—J. C. LONG

of Swedish parentage, Frank Carlson began life "about as far down the social ladder as a man can start." His father was an immigrant farm laborer; his mother, a domestic. When Charles Carlson arrived at Ellis Island in 1883 and made inquiries about this "wonderful land of opportunity" he was promptly told to "go West, young man." Taking the advice literally, he went as far West as his meager funds would carry him. "The only reason my father got off the train at Concordia," says the senator, "was that he had only 12 cents left in his pocket." Charles and Anna Carlson met and married in

Concordia in 1890, and together they built the small farm house in which Frank was born.

Because he had always heard Swedish spoken in his home, Frank started off to school at the age of six knowing only a few words of English. When his classmates cruelly taunted him for his awkward accent he fought back with his fists. "I gave and got a lot of good lickings," he says with a grin. Realizing, however, that to learn English quickly required the use of his head rather than his hands, he went to his father with his problem. "Why can't we speak English at home?" he asked. Charles Carlson thoughtfully looked at his son's latest black eye, and then slowly turned to his wife. "The boy is right, Anna. If we are to be Americans, then we should speak American."

Carlson now says smilingly, "They did such a thorough job of speaking 'American' that my sister, who was only a year old at the time, never got a chance to learn a word of Swedish."

HIS early life was typical of that of a hard-working farm boy. He rose every morning at five, fed the stock, milked a dozen cows and then rode his bicycle 14 miles to get to school. When he later graduated from high school with excellent grades, his parents, at considerable financial sacrifice, sent him on to Concordia Business College and then to Kansas State College where he majored in agriculture.

Frank's religious education, however, began the day he was born. His earliest memories are of his father reading the Bible aloud to his family. Although his parents were originally Lutherans, when they found no congregation of that faith in Concordia they joined the Baptist Church. Every Sunday morning the Carlson family drove twenty miles to attend services. Charles Carlson was treasurer of his church for thirty years, and almost before he was out of short britches young Frank became superintendent of the Sunday school.

After serving in the army during the first World War, Frank returned to Concordia, secured a bank loan and decided to "take a flier" at growing a new type of wheat which he believed would be more resistant to the extreme Kansas heat. He made such a success of his venture that within one year he was able to pay off the loan on what has since become a flourishing 500-acre stock farm.

Frank was in his early thirties when—despite his every effort to resist the candidacy—he was nominated for the Kansas legislature. "I'm no politician," he told his sponsors. "I'm just a farmer

(Continued on page 75)

Homemade Crosses



TEXT: "Come, take up the cross, and follow me." — Mark 10:21



By FREDERIC GROETSEMA

Minister, Newton Highlands Congregational Church,
Newton Highlands, Mass.

SOME WEEKS ago, the Junior Department of our church school made it known to our board of Christian education that they would like a simple cross for their new worship center. I volunteered to make a suitable one for the children's use. It gave me an excuse to go down into my basement workshop and use my hands, which I dearly love to do.

I put my best effort into the making of the cross. When it was finished, and I stood back and looked at it, it came to me like a flash of lightning. "This is what we are all so prone to do—to make our own crosses. Homemade crosses are to our liking, rather than the one Jesus meant when He said, 'Take up the cross and follow me.'"

I haven't been able to forget the experience. I have recalled instance after instance in my own life where I had made a cross, and made myself utterly miserable carrying it. Making that cross for our Junior Department impressed me again with what I had known before—that we blame God for so much which is our own doing, not the least of which is the number of crosses we bear which are ours alone and not the one our Lord would have us take up. And, taking up our own, we have neither time nor strength to carry the one which means our real joy and peace.

Worry is one such homemade "cross." A young character in a recent television play described his father as a "very great worrier." Sometimes my family would classify me in that same way. At some time or other, we all make our crosses out of worry. Down into the depths of the mind we go. There, out of all the dark things we have heard or imagined, we fashion the thing. We work on it, but not that it be smooth and fine. The more rugged and rough it is, the more disproportionate it is, the better it seems to suit us.

Most of us never worry just a little.

We worry a lot. The crosses we make out of worrying are never little ones; they are big and heavy, goading the soul. They lead to headaches, back aches, heart aches, not to say short tempers, frowns, and ulcers. They rob us of our joy, our peace, our serenity. Yet we make them and carry them.

It's not enough to say to one's self, "Buck up, old man; stop worrying." We need something positive, something definite that will replace the worry with confidence.

From out of the Book of Life come blessed and helpful words: "My yoke is easy and my burden is light." The thing that I have made does not fit this description—that is my first clue. Still waiting, I recall how His sure hand has led me in the past through deep waters and they did not overflow my soul. Through a whole gamut of experiences, I have come safely with His help and guidance. I say to myself: "Is there any logical reason to believe that He will suddenly withdraw His aid now? Is His arm suddenly shortened toward me?" The answer is clear. I take my homemade cross and leave it where it belongs—at the altar of God. Freed from my worry, I find that, in loving obedience, I can take up the cross He means me to carry . . . and it fits.

THEN I face the future, for that is what we worry about, and I look it full in the face and say: "Can anything separate me from the love of Christ? Can trouble, pain or persecution? Can lack of clothes and food, danger to life and limb, the threat of force of arms? No, in all these things I will win an overwhelming victory through Him who has proved His love for me. I am absolutely convinced that neither life nor death, neither messenger of heaven nor monarch of earth, neither what happens today nor what may happen tomorrow, neither a power from on high nor a power from below, nor any-

thing else in God's whole world has any power to separate me from the love of God in Jesus Christ my Lord." With that affirmation over my soul like a banner, I move ahead. How foolish was my cross of worry!

But worry is not the only material we use in these workshops of the soul. Fear presents itself, and behold—having gotten rid of our "worry cross," we make still another, even heavier.

FEAR looms large upon the horizon of us all. This is an age of fear, and again it is not enough to say, "Don't be afraid." We say that, but we go right on building our crosses of fear. They are great, cruel ones that we do not put off at night; we lie upon them in the dark hours and we go sleepless. The fear of tomorrow, the fear of war, the fear of Communism, the fear of old age, the fear of ill health—fear, FEAR. We say to ourselves over and over, "Don't be afraid," but that doesn't rid us of the homemade cross of fear.

A child had the habit of calling to his father in the night. In spite of quiet, confident talk before bed time, the child would awaken in terror. At last that wise father told the child that he would sleep with his face toward him. That night the child called again, but this time he said, "Daddy, is your face turned toward me?"

"It is, son."

"Then I am not afraid."

Can we learn that our Father's face is never turned away, His back is never toward us, we are always in His eye, He is never out of hearing? He neither slumbers nor sleeps.

Cast that cross of fear away and place your hand in His. Go forward singing from the old Scotch Psalter: "The Lord's my shepherd, I'll not want. Yea, though I walk in death's dark vale, yet will I fear none ill. For thou art with me; and thy rod and

(Continued on page 64)



A young missionary from
Maryland is working
wonders for the people
of a crowded little
island in the Caribbean

By RALPH STOODY

John Vincent's cooperative store helps cut high cost of clothing for the islanders.

Vincent of Vieques

IF "Vincent" comes from the Latin word "to conquer," no one ever bore the name more appropriately than a thirty-five-year-old Marylander who has changed the countenance of a crowded little Caribbean island. In 1946, Vieques, fifteen miles east of Puerto Rico and politically a part of it, was as discouraging a piece of real estate as a denominational board could offer a young missionary. The Methodists handed it to John Kenneth Vincent and said, though in more ecclesiastical terminology, "It's all yours. God help you!"

On arrival he found ten thousand despondent, defeated people existing in almost unrelieved misery. To their need

he brought brotherly compassion, common sense, Christian faith and contagious optimism, not to mention a charming wife whose friendly spirit matches her consecration.

Faith and consecration were certainly needed. Unemployment, poverty, ill-health, filth and moral degeneration actually threatened the declining population with extinction. Only one person in thirty had a job. There were no industries and no prospects.

The economic plight of the people—U. S. citizens—was pitiful. The majority were landless. The government had taken over most of the farmland, including the sugar cane mill which had been closed down, for a Navy Ammunition

Methodist Youth Fellowship offers teen-agers wholesome community fun and activities such as this Youth Choir.



American baseball scouts pick championship teams in island league started by Vincent (center, in white suit).





PHOTOGRAPHS BY KOFOD

All over the island whole families are working together to build their own new cement-block homes, complete with electricity and sanitation, which are fast replacing the old scrap-wood shanties.

Vincent (second from left) discusses breeding of rabbits for a meat substitute with county agent and 4-H boys. Food prices on tiny Vieques (it is only twenty-three by four miles) are even higher than in U. S.

Depot. Many of the remaining acres were untillable. Even if they all had been arable, there were more people than could be supported by a completely agricultural economy. Food was scanty.

Coming from a land of plenty, it was painful for the Vincents, sitting at their own simple meals, to be wistfully watched through the doors and windows by hungry, ragged little children, sometimes with bloated stomachs and thin legs. Often they saw these same little ones foraging for food in garbage pails. Yet they never begged. Imagine, with prices even higher than on the U. S. mainland, trying to provide food for a family of six on an income of less than a dollar a day!

Another complicating source of misery developed from the number of homes established without benefit of clergy. Later the fathers deserted and there were more children without support.

The new missionary did not wait for the people to come to him with their problems. Soon after he arrived he swapped his car for a truck to use as a platform for his pulpit, portable organ and Youth Fellowship choir. Sunday-school classes were started under palm branch shelters. The fascinated children, in turn, became what John Vincent called, "little missionaries." They took home their Bible pictures, tacked them on the walls and eagerly retold the stories to the entire family. His first year's work laid a firm foundation of Christian teaching and preaching.

This groundwork he credits for the later success of his mission in helping his parishioners meet their social, cultural and economic needs. The young missionary has raised

On demonstration farm an agricultural missionary teaches the use of up-to-date methods and equipment to 4-H boys.



The Vincents have clocked thousands of miles in their plane, ferrying to San Juan in frequent emergencies.



the living standard by showing his church members how to earn a better living, how to grow their own food, how to develop an industrial life. He has literally helped to answer the prayer, "Give us this day our daily bread."

One of his consecrated projects was the acquisition of a demonstration farm where an agricultural missionary with a tractor and other up-to-date equipment could teach scientific farming methods.

Five hundred small farms have grown up around the demonstration center. To U. S. farmers they would seem like tiny patches, but by the in-

tensive cultivation that is being taught, their produce is feeding hungry mouths. Some sugar cane is grown, along with sweet potatoes, and pineapples for a new cannery. A further interest of the farmers has been experimental breeding of rabbits for use as meat, a commodity which is in short supply on the island.

Very soon, John Vincent did something about the island's undependable water supply. For some reason, there was a settled conviction on the part of the residents that the only source of water was rain. This they caught and stored in cisterns. Knowing that

water was in the earth waiting to be tapped, the parson high-pressured someone with the necessary equipment and they started drilling a well.

Bystanders meaningfully pointed to their heads; this brash young man from stateside was loco. But in the midst of the jeering, the missionary struck water. He set up a community pump which supplied the parsonage and neighbors. Convinced, the insular government drilled more wells. Now several pipe lines supply running water to Vieques.

He took on lighting and communication needs, and gave island telephones and electricity their initial push.

Early, the young missionary found an airplane to be a necessity. Medical emergencies arose with a frequency intensified by malnutrition and wretched sanitary conditions — and there were no hospital facilities on the island. Both the young missionary and his wife attended aviation school and qualified as pilots. Their first plane they owned in partnership with the public health officer. Painted on it were both the Christian cross and the Red Cross. Since then, there have been several successor planes, each one better adapted than its predecessor to heavy demands.

The Vincents have clocked thousands of miles, mostly in ferrying over the turbulent passage that separates Vieques from San Juan, principal city of Puerto Rico. On a large percentage of these seventy-mile flights the cockpit served as an ambulance.

The plane also made possible the reopening of the church on nearby Culebra Island, which had been closed for ten years for lack of a pastor, and work on more distant St. Croix, one of the Virgin islands, to which hundreds of Viequans have migrated.

Mortality on these islands is high. "Even the healthier looking children often die from diseases as slight as a cold," John Vincent reported during his latest visit to the states. "Too many three and four-year-olds have been dying of malnutrition. Hundreds of children literally live on bananas and coffee." And yet, as recently as 1951, 70 per cent of the people had never had contact with a doctor or a nurse.

Poor diet causes Vitamin B and iron deficiency in 80 per cent of the people. Milk stations have been opened and mothers are taught the preparation and care of babies' milk. Children up to two years old are now being given a regular milk supplement to their otherwise inadequate diet. Projects such as this the mission started. Governmental agencies have later come to their aid.

But even on Vieques, there is fun
(Continued on page 70)



From the mission clinic children receive a cup of milk each day, the only milk their inadequate diet usually includes.



A Viequan farm girl considers exchange of eggs for shoes at store where second-hand clothes are bought or traded.

As in American churches, weekly donation of birthday pennies is a part of services. Islanders contribute to other missions as well as to their own.





When she appeared at the office, her face was strained. "Everything is wrong," she told me.

The House on the Hill

Anna Marsh was a shining symbol of help in time of need. But she was human, too

By MYLES D. BLANCHARD

I REMEMBER the first time I ever met Anna Marsh. I had been in town only four weeks, having come to Haysville to open my first law office. Bess and I had chosen the town because we liked the appearance of both it and its people. But now, a month after we had arrived, Bess was sick and I was distracted. It didn't help any when the doctor called it typhoid. But that was when Anna Marsh appeared at the door one morning. All she said was, "I've come over to help you." And in her closed fists were two suitcases: she had come for the duration.

Now for the sake of those who can't remember when anybody around them had typhoid let me say that it was a killer forty years ago. You had to be moved to what was called the "pest house" if there was one. Today we call it the isolation ward, but then it was just plain "pest house." But there wasn't any such place in Haysville and so, instead, our home became a pest house, with a big red sign on the front door to warn anybody away who

hadn't heard. That sign remained on our door for seven long weeks, and during that time there were only three people in that house—Bess, Anna Marsh and myself. I was not even allowed to go to my office.

Anna Marsh was then ten years older than Bess and I, and whereas later we felt more like brother and sisters she at first appeared something like a mother to us. She slept only when Bess slept, and then with one ear awake. She cooked, did the washing and ironing, nursed. The only reason Bess didn't die was the care this woman gave her.

Now to start in as a lawyer in a strange town is bad enough but to have to close one's office a month after it is opened is enough to spell doom to most of us. It was to me. As Bess lay sick I saw the bills mounting and no way to pay them. And I saw myself giving up law and going to work in the shoe factory until I could get enough to pay the expenses that had been incurred. At least that was what I was contemplating one morning at



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the breakfast table when, a month after we had been quarantined, Anna Marsh placed one hundred dollars beside my plate

"What's this?" I asked.

"Money," she said. "People say it's necessary. If it is . . . then you need it."

"But . . ." I stammered.

"I brought it along when I came. You never can tell when it will come in handy. I always have a little with me, just in case."

I looked at her. "Do you know what this means?" I asked. She shook her head. "It means I can go on practicing law, Anna."

"That's fine. We need a good lawyer in town."

So that's how I met Anna Marsh and how I stayed in law and how my wife got well.

But I think I can hear somebody saying about now, *But there's no story here. There is an Anna Marsh in every town. That's what makes the world a good place in which to live.*

Yes, I agree. But that's not the whole story of Anna Marsh. So far I've made her look like a saint, but she wasn't—not in the accepted sense of the word. She was a human being with many of the failings that all humans inherit and possess. Of course they didn't show up very much. They didn't show up when she repeated the kind of service she rendered Bess and me a dozen times for other families. They didn't show up when the Larkin family was burned out and Anna took them into her home for five months until they could rebuild. It was Anna's door that was always open to anybody whose heart was sick or whose stomach was empty. Anna Marsh became a symbol in Haysville, and the first words spoken after any tragedy were, "Send for Anna Marsh."

That was why I was surprised, about twenty years following our first meeting at the door that morning, when Anna Marsh sent for me. I went over to her house, afraid that she was sick. But she greeted me with a smile and asked me to come in. It occurred to me that this was probably the third time in those two decades that I had been inside her home.

"Mr. Craig," she began, "I have a matter that I must talk over with you."

"Fine, Anna," I said. "I hope it's a pleasant matter."

"It is," she nodded. "I've inherited a quarter of a million dollars."

I was completely stunned. "Actually?" I asked.

She smiled. "Really." Then she went on to explain that her father had had a brother who had disappeared fifty years before and had never been heard from. He had evidently traveled the world over and had made money. He had died in San Francisco about eight

months ago, and she had finally been located as the sole heir.

"Of course," she said, "I need a lawyer and I should like to have you represent me."

"I'll be glad to," I said, "after I get over the shock."

"I don't know too much about such things," Anna Marsh explained, "but there is one thing I'd like to do. The Newman place is for sale and I'd like to buy it and live in it."

"The Newman place . . ." I half gasped.

"Yes."

Now the Newman place had been the place in Haysville for two generations. It was set high on a hill overlooking the village and its white pillars stood as sentinels of time and prestige. I knew it could be bought. Harrison Newman had no use for it. He was in California for his health.

"It can be bought," I agreed.

"I want it," she said. "All my life I've wanted to live on a hill, up out of the village, where I could be by myself."

I stared at her. "Do you really mean that?" I asked.

She nodded, "I do. And I know I've gone down in your estimation, but that's what I want as soon as my money comes through."

In four months Anna Marsh had left her modest little home on Spring Street and was living in the Newman place overlooking Haysville.

I NEVER knew exactly what Anna Marsh expected when she moved up out of the smog of the village. That's why I said a few moments ago that she was human. Evidently she had put a value on money that most of us had not suspected. Or was it respectability, as some people measured it? Or was she tired of nursing people back to health? Or was she just tired . . . period? I am not certain, or I wasn't at the time. Later I was to understand in a small way.

What happened was that everything and practically everybody in the village changed—for the worse.

I remember the first indication of it when I heard Mabel Wilson and Dot Hamilton talking together in the drug store. Mabel's father was very sick and Dot said, "Too bad you can't get Anna Marsh to stay with you."

I was brash enough to interrupt. "Why don't you?" I suggested.

Mabel simply stared at me. "You mean . . . I should call her up and suggest that she come down off the hill to nurse my father?"

"Why not?" I asked innocently enough.

"Because I have more brains than you give me credit for, Jim Craig," was the answer.

And for weeks I heard the same com-

ments. Something had happened, as I say. The whole town seemed lost.

Oh, Anna Marsh came down off the hill on occasions. She came down once and bought a new car. Once she came down to sign the papers for a piece of land she bought. The piece was in front of her house and she wanted the trees cut down because they interfered with her view and so she bought the land and had them removed. But for the most part she stayed up on the hill.

When Carrie Peterson passed on after a case of the flu, any number of people were heard to say that had Anna Marsh been there she would not have died. When John Scott, the minister, was so desperately sick, Anna Marsh was not nursing him back to health. Case after case where she could have been used found her absent.

Then one day about a year after she had moved up onto the hill, she appeared in my office. I was as surprised to see her there as I had been surprised to have her ask me to come and see her at the time she inherited the money. Oh, I had seen her many times during those days, but it was always at her request and in her drawing room.

But now she had come down to see me. And I was surprised. "Something wrong?" I asked. "That you should come down here?"

Her face was strained. "Everything is wrong, Mr. Craig."

"Everything?" I asked.

She shook her head. "No . . . that's not true. Not everything is wrong; but everything about me is wrong."

I sat back and waited. "Meaning what?"

"Meaning this. I thought when I moved up on the hill that I could go on as I had been. I thought my phone would ring and somebody would say, 'I'm in trouble, can you help me?' She hesitated. 'I actually believed that.'"

"Yes," I said because I didn't know what else to say.

"But nobody called me. Nobody dared to call me. I was Anna Marsh who lived in the place on the hill."

"But that is what you wanted, wasn't it?" I asked.

"Maybe, but I doubt it. I wanted to be comfortable. I wanted to breathe some fresh air up there." She took a handkerchief from her bag. "But . . ."

"But you also wanted to help people?" I asked.

"I did. And I thought I could. But I see now that I can't." She looked me squarely in the eye. "People hate me in the village, don't they?"

"Not at all," I answered honestly.

"Then . . . they pity me?"

I did not answer.

She sat quietly for a minute and then she said, "The stock market—"

"Yes. . . ."

"The crash last month. I never

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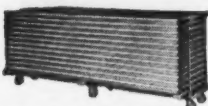
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bothered to call you to find out where I was affected."

"I know."

And I told her.

THE WORD that Anna Marsh had lost all her fortune in the crash of the thirties spread like wildfire. At first there was no particular grief. Somehow the village of Haysville had forgotten all her kindnesses and they remembered only that she had isolated herself on the hill and that when she was needed she was not around. But slowly people began to have sympathy.

Anna Marsh moved back down in the village, back to her old modest little place on Spring Street. For days nobody went to call on her and she was seen little on the street. Some feared that she was losing her mind, becoming a recluse, a mental case.

The house on the hill was sold to a man named Wilson in New York, who, for some reason, closed it up and never visited it, so the talk on the street went. Nobody ever knew the price Anna got for it but the talk was that she took a terrific loss on it. She sold her car; she was walking again.

Then, after six weeks during which hardly anybody saw her, a fire broke out in the Minton Block. They got everybody out but when the smoke cleared away there wasn't much left of the structure, and Joe Peters and his wife, both elderly, had no place to go. Anna Marsh took them into her home.

A week later Elsie Hooper had her thirteenth baby and Anna Marsh went to the outskirts of the village where the Hoopers lived and took care of the family until Elsie could get back on her feet again.

After that she stayed a month with Hazel Mason after her mother passed on. She felt that Hazel needed somebody around the house to keep her company.

To case after case, person after person, tragedy after tragedy, Anna Marsh gave her attention. After a number of years the matter of the house on the hill became more or less of a folk tale, the younger people scarcely believing that there ever was a time when Anna Marsh was not an angel of mercy, a saint in human garb.

Once in a while she would drop in and see me. Always her face was relaxed and she was smiling. The years came and went but although there were gray hairs and then white ones nobody would have thought of calling Anna Marsh old. She had that quality of endless youth about her that made you feel that she and the work she was doing would go on forever.

That is—until about four months ago. That was the day she came in and told me that things were not well with her. She suggested some matters that she

thought needed to be attended to in connection with her personal affairs.

"And don't feel sorry for me, Jim Craig," she said, "for with the exception of the horrible months I spent on the hill I have been the happiest woman in this town, without any exception." She closed her eyes as if to recall something. Then she said, "And those days on the hill were worth while, too, for they taught me that the one great thing in life is to be needed. I wasn't needed up there. I was useless, living above the village and looking down on it. At night I could hear the noises below me and I waited for somebody to come up the long drive, knock on my door, and say, 'Can you come to my house, Anna?' and nobody ever came. I needed that lesson, Jim, and I needed it badly. But I'm sorry that anybody had to lose faith in me."

"Forget it," I said. "It's all—"

"Now we must get everything straightened out, Jim."

ANNA Marsh's funeral was this afternoon. Naturally there was sadness, but it was not the kind of sadness that one might expect. Even in her passing Anna taught Haysville a great lesson, that one can leave behind something of immortality, something beautiful and great. I don't refer to the hospital, either. It was something greater than that.

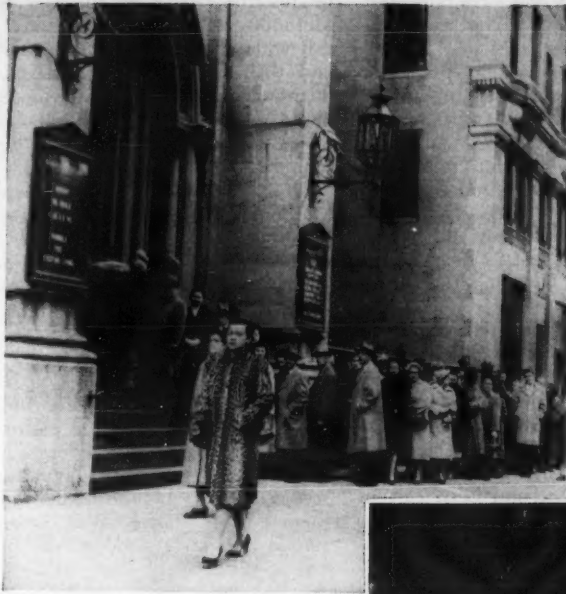
The hospital? you ask. Yes . . . Marsh Hospital.

You see, unknown to anybody else in Haysville, the day back there in the thirties when Anna Marsh came in to see me and discuss the matter of the stock market crash, I was able to tell her that her fortune had been affected very little. Oh, there were minor losses, but nothing much that would not come back over the years. But at that point Anna saw a chance to correct her mistake. Everybody else seemed to be pushed to the wall: she didn't want it to appear that she wasn't in the same fix. It seemed the only way, she told me, of finding the one thing she nearly lost—her own soul. And so she moved back to Spring Street and back into the hearts of the people of Haysville.

I don't know how the story got around that she had sold the home on the hill. She never did. This afternoon's paper tells how her will gave the big house to the town as a hospital, and endowed it, too.

On the way to my office, after everything was over this afternoon, I met old Joe Spinner on the street. Joe's never had much of anything in the world; he's never even had many words to say. But he did get this off his mind. He said, "You know, it's the Anna Marshes in the world that hold out hope for it." Somehow, those are my sentiments, too.

THE END



Overflow crowds jam New York's Marble Collegiate Church each Sunday.

PASTOR OF TROUBLED SOULS

By

LOIS MATTOX MILLER
and JAMES MONAHAN

Norman Vincent Peale
applies age-old truths
with a fresh approach



PAUL PARKER

In his study Dr. Peale listens to a couple seeking help with personal problems.

ON THE Sunday morning when the new pastor came to Marble Collegiate Church in New York, fewer than 300 persons were seated in the pews. Many of them had come with heavy hearts and troubled minds, defeated or fearful of things to come. For this was October in the depression year of 1932.

In the pulpit they saw a pleasant, round-faced man with thinning brown hair and keen blue eyes, perhaps a trifle young to be pastor of the oldest Protestant congregation in America. Except for his robes he didn't look much like a clergyman; more like an average businessman.

When he began his sermon they were again surprised. He spoke quietly, almost conversationally. Soon they felt strangely relaxed. A wonderful new spirit warmed their hearts.

He reminded them of a faith that

puts power in the soul, sweeps away fear and self-doubt, enables the believer to triumph over any odds. He spoke of prayer-power, and of Christ's promise: "What things soever ye desire, when ye pray *believe* that ye receive them, and ye shall have them."

Time-honored words, heard a thousand times before; yet parishioners left the church that morning feeling uplifted, strengthened by a power they had long neglected, ready and eager to tackle the problems of living anew.

The new pastor was Norman Vincent Peale. Under his ministry, Marble Collegiate has grown to more than 4000. Twice each Sunday throngs fill the big church, and a huge overflow is seated in two chapels that are linked to the pulpit by television circuit. Men outnumber women in the flock, young people outnumber the old.

But Norman Peale's influence ex-

tends far beyond the Fifth Avenue edifice. Through his best-selling books, magazine articles, syndicated column, radio and TV programs, and platform lectures he has changed millions of lives. Hundreds of thousands throughout the country get his sermons regularly by mail. The religious-psychiatric clinic which he founded as an important church activity has given a new direction to the mental health movement. His most devoted admirers, all proud to proclaim how he transformed their lives, include businessmen, scientists, soldiers, statesmen.

Cynics find his success hard to explain. One prominent physician says: "Norman Peale simply preaches an old truth—that faith and prayer can transform our daily lives. People try it, and are amazed to find that it really works."

Dr. Peale himself explains: "The fail-



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ure of the church has often been that it tells people to pray and have faith, but doesn't tell them how. The really important thing is *how*."

By practicing what he preaches, Norman Peale bears his stupendous work-load with an ease and calmness that leave plenty of time to spend with his wife and three children, relax with friends or run a tractor on his farm north of New York City.

Strangely, Norman Vincent Peale, now 55, spent the first 21 years of his life nursing a fixed aversion to the ministry. Born in Bowersville, Ohio, the son of a circuit-riding Methodist minister, he found that life in the parsonage seriously cramped his style. Townspeople who could overlook their own children's mischief somehow expected "Dr. Peale's boy" to behave like a little angel. And young Norman Peale definitely had not been cast in the angelic mold.

After graduating from Ohio Wesleyan in 1920, Norman Peale went to work as a reporter for the *Detroit Journal*. His old boss, Grove Patterson (now famed editor of the *Toledo Blade*), remembers that he showed all the makings of a first-rate newspaperman. Then a college chum, who shared Norman's journalistic dreams, turned up with enough capital to buy a small-town weekly. Norman Peale set out on a scouting trip through Ohio to find the right paper.

En route he stopped in Bellefontaine to visit his parents, and found the West Ohio Methodist Conference meeting in his father's church. Something in the spiritual climate strangely disturbed him. He began to suspect that mere childish rebellion had made him run away from his true calling.

Norman Peale walked around Bellefontaine that night wrestling with his soul. Finally he decided he would study for the ministry if Boston University would take him in its graduate school and let him attend the seminary at the same time.

The telegraph office was closed for the night. So he climbed the railroad signal-tower to send the wire. Climbing down, he paused to murmur in the night: "Lord, the decision is up to You now."

The university granted his request.

While at the seminary he was assigned to preach Sundays at a church in Berkley, R. I., and was marked by the bishops as an energetic young man who wasn't afraid to tackle unpleasant jobs. After his ordination, he became pastor of a run-down church in the sparsely settled Flatlands section of Brooklyn. In three years he built up the congregation from 40 to 900, with a Sunday school rated as the largest in the "Borough of Churches."

But Norman Peale's future was

really shaped in Syracuse, N. Y., where he became pastor of the University Methodist Church. He accepted the call with misgivings. He was only 29, and the congregation was large, influential, and dominated by the Syracuse University faculty. He felt obliged to preach the "academic" type of sermon which he heartily disliked.

One Sunday an elderly professor took him aside. "Son, don't let the old fogies intimidate you," he said. "Remember that we're plain folks at heart, and we all have our secret worries and sorrows. Just tell us how Christ can help us to lead better lives."

After that, his sermons became more direct and down-to-earth. Local businessmen began to seek divine guidance in their daily affairs. The church attendance of University undergraduates increased by leaps and bounds. One senior, a pretty blonde, blue-eyed lass named Ruth Stafford, left the young pastor breathless with admiration for her genius in handling church activities. They were married on June 20, 1930.

Early in 1932, young Dr. Peale received a tentative call from the First Methodist Church of Los Angeles, the largest Methodist congregation in the United States. While still considering it he made one appearance as guest preacher at New York's Marble Collegiate Church, which had been without a regular minister for three years. Months later he was surprised to see several of the Marble Collegiate elders seated among the congregation in his Syracuse church. The following week he was handed the historic call used since Peter Stuyvesant's day. The elders had found their long-sought pastor in Norman Vincent Peale.

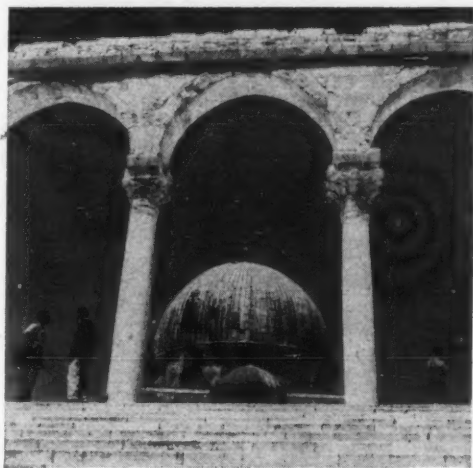
NOW the Peales were in a dilemma. The idea of living in California appealed to them; and the pastorate of the First Methodist Church was indeed a prize. Marble Collegiate, for all its fine traditions, was a dwindling congregation situated on an outmoded part of lower Fifth Avenue.

Together they prayed earnestly for guidance. Each was surprised by the firmness of the answer. They belonged in New York.

The New York that Norman Peale found in October 1932 was a challenge to his faith in Christian principles as a dynamic force in life. Defeated by the depression, people were afraid to tackle the rugged job of rebuilding their shattered lives. Many had lost jobs, savings, businesses. Fear and defeat had created in their minds such a pattern of negative thinking that purposeful, constructive action had become next to impossible.

Norman Peale made no pretense at being a psychologist. But he knew

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enough about the workings of the human mind to recognize the trouble and see the answer. "Change your thinking," he urged. "Your mind gives back to you only what you put into it. Shift from negative to positive thoughts."

Scientifically, this was sound advice. But how does the average man achieve this miracle? His own gloomy, fear-ridden mind is an unlikely source of happy affirmations. Dr. Peale had a ready answer.

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Those who came to him began to search out, underscore, memorize every Bible verse pertaining to faith, trust in God, and the unflinching power of prayer. For the listless and faint-hearted, he prepared a little booklet containing some of his own favorite texts: *I can do all things through Christ which strengtheneth me* (Philippians 4:13); *The things which are impossible with men are possible with God* (Luke 18:27); *God hath not given us the spirit of fear; but of power, and of love, and of a sound mind* (II Timothy 1:7), and many more.

"This is amazing," one man wrote Norman Peale. "I've found that these texts are not mere words. They're power—distilled power."

After preaching this practical method of applied Christianity for nearly 20 years, and having watched it work in many cases, Dr. Peale wrote "The Power of Positive Thinking," published in 1952. The book smashed all records in its field, and is still an enduring best-seller.

Some psychiatrists, however, say that his greatest work has been accomplished in the quiet of his church study, where more and more people came to him seeking help with personal problems—marital troubles, emotional conflicts, jangled or depleted nerves. Often he found it possible to "talk things out" to a happy solution. Yet he was saddened by the large number of cases of anxiety and mental depression that refused to respond to his counsel and prayer, by the people who cried out they could no longer believe in God.

Dr. Peale knew he was up against problems beyond him as a clergyman. He felt he must enlist the aid of a top psychiatrist who was also a devout Christian. A few weeks later he met the man he was looking for—Dr. Smiley Blanton, New York psychiatrist, then professor of clinical psychiatry at

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Cornell, and subsequently Vanderbilt medical schools.

"We found that we shared a dream," Dr. Peale recalls, "that psychiatry and religion, working together, might accomplish more together than either could alone."

The Marble Collegiate Church Clinic began modestly. Smiley Blanton simply took a seat in Dr. Peale's study and they received visitors together. They listened and questioned and listened more. Later, Dr. Blanton would discuss each case, explain the nature of the problem. Together they decided whether the individual needed religious guidance, further psychiatric treatment, or both.

Soon Dr. Blanton had to bring in more psychiatrists to help. People who otherwise might have shied away from psychiatry gratefully accepted it in the warm, friendly atmosphere of the church. Many learned for the first time about their unconscious mind. They were surprised to find that their fears, anxiety, or depression came not from the familiar levels of consciousness but out of the deeper recesses of the mind where repressed and forgotten hatred can linger very much alive.

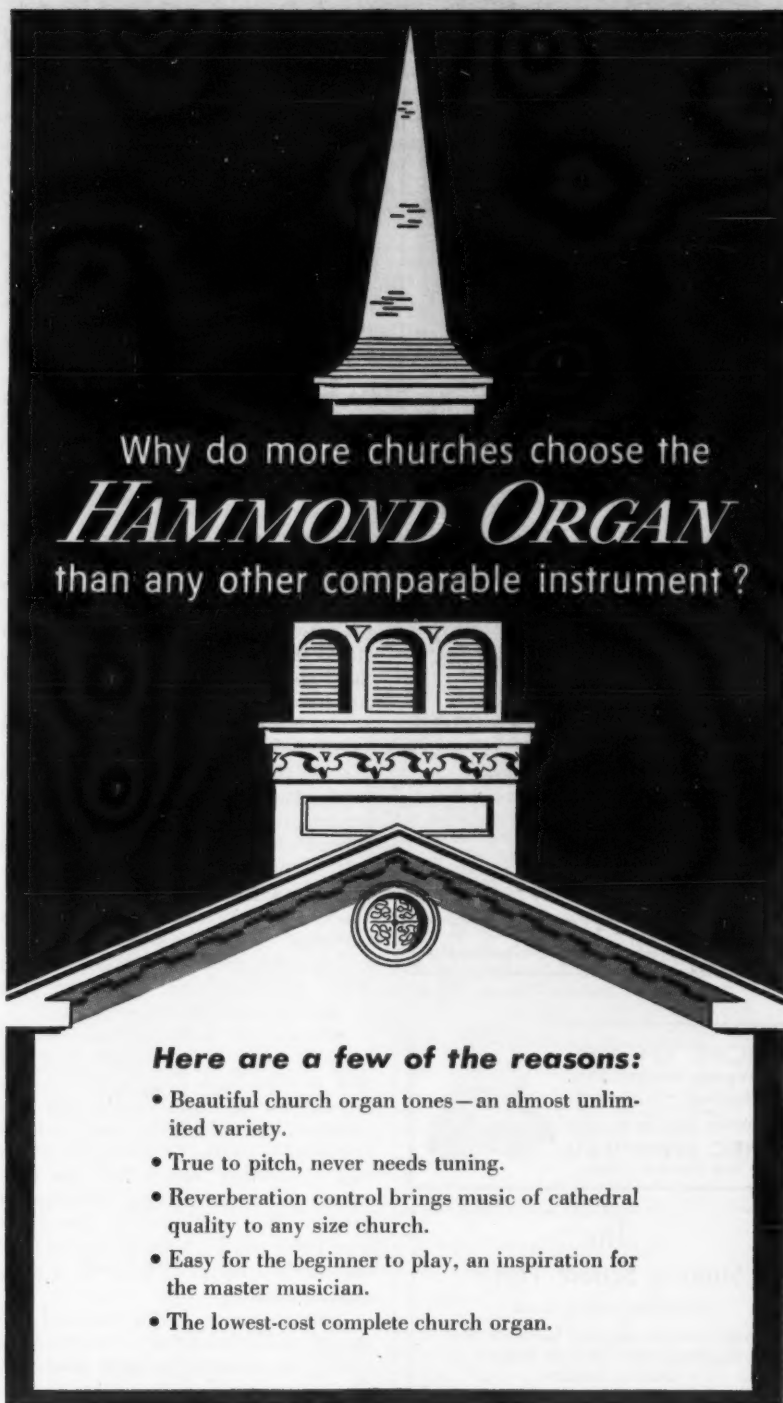
"For all these unhappy people," says Dr. Peale, "the first step is to exorcise the devils of submerged emotional conflict. That is the psychiatrist's job. Only then can religious guidance stimulate the flow of healing faith in the ultimate power and rightness of God."

Psychiatry plus religion produced results that amazed the doctors. Frequently cases that would have required many months or even years of psychiatry alone were being cleared up in a short time.

Many doctors had observed that people with deep religious faith seldom have "nervous breakdowns." The celebrated psychiatrist, Dr. Carl Jung, declares that among his thousands of patients "none has been really healed who did not regain his religious outlook." But the wonderful possibilities of a working arrangement between religion and psychiatry were not fully demonstrated until Norman Vincent Peale brought Smiley Blanton into the sanctuary.

In the past 17 years the Marble Church Clinic has grown from a modest project, managed by a minister and a psychiatrist, to a huge activity that now commands the services of seven additional psychiatrists, five clinical psychologists, and four minister-counselors assisting Dr. Peale. The weekly case-load now runs to nearly 100 individuals. More than 3000 persons are helped annually. In 1951 the project had overflowed every available room in the church and had to be moved to an old building on lower Park Avenue.

In 1953 the Clinic was incorporated



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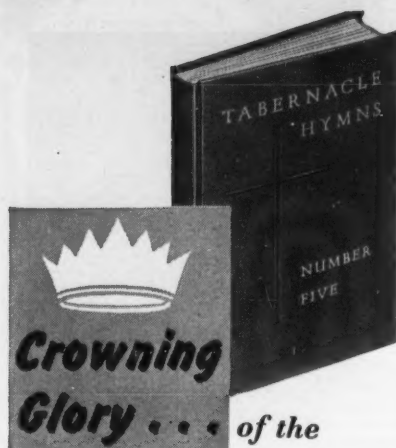
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into the American Foundation of Religion and Psychiatry. Besides treating patients, the Foundation now trains ministers, seminarians and religious workers in the important work of collaborating with medical psychiatrists. Soon, it is hoped, there will be many church clinics similar to Dr. Peale's.

Like the Clinic, the Foundation charges no fees for treatment. It is supported by a gift from the Marble Collegiate Church, and by donations and voluntary contributions. But it always needs money.

So this year Norman Peale is off again on a back-breaking lecture tour. He travels and speaks in mid-week,

flying home in time for his Sunday services in New York. People storm the box offices and crowd the halls to hear him. All proceeds go to alleviate the suffering of his ever-widening flock of troubled souls.

"Millions of people," says Dr. Peale, "can be helped simply by turning wholeheartedly to God. If others need psychiatric help, it is the church's duty to see that they get it."

"Jesus Christ said: 'I am come that they might have life, and that they might have it more abundantly.' Today we need leave no door unopened to the abundant life of Christ's promise."

THE END

SLUM DOCTOR

(Continued from page 21)

and eventually entered Bryn Mawr. She stayed only two years; she felt she was needed at home. Such was the only "pre-medical" training she had.

Outwardly, her younger days followed the pattern of the times. When she "came out," her parents gave a large reception for her, and Madame Schumann-Heink sang. She belonged to the cotillion clubs and went to dances, the theater and dinners. Privately, her interests, like her mother's, were more philanthropic. She was delighted when the pastor of the Madison Avenue Baptist Church, which she attended, persuaded her to organize a Young Woman's Social Union for Christian Service. Work with this group commanded her major interest until, following her marriage, she moved to California.

After a few years, Eleanor found herself alone with a small daughter and, moving back East, began to look around for a useful outlet for her energies. Once she had accompanied a fashionable cousin on a slum call and had shuddered over what she construed as a patronizing invasion of privacy. She decided then that if she ever tried to do anything of the kind she would attempt to bring to it some definite skill.

Now the time had come and, although she didn't know a vein from an artery, she decided to study medicine. She was in her thirties and her daughter was seven, when she entered the Boston University School of Medicine. A person of her upbringing might have been expected to display some sensitivity about cadavers and operative procedures, but with a firm set to her chin she plowed in. She defaulted only once, fainting at her first operation, a sign of weakness over which she was heartily ashamed. One of seven women in a class of 46, she was graduated cum laude as one of six women in a class of 16. Now, as an extern, she visited the

slums of Boston, and found an open door when she was able to answer the question, "Who's there?" with the reply, "The doctor!"

Back in New York, with training in pediatrics and an internship at Metropolitan Hospital behind her, she began to look around for a job that needed doing. From the secretary of the Baptist Home Missionary Society she got a list of likely projects and visited them all. One was the Judson Memorial Baptist Church, on Washington Square. But the minister was out, and she went back to Marbleshead Neck without seeing much of either the church or the neighborhood. In a few days came a frantic letter from the pastor, Dr. A. Ray Petty, who wanted to see her.

"We need health work here," he told her. "I can't stand the sight of the crooked legs on these rickety children."

This was the "health desert" of New York, with one of the highest infant mortality rates in the city. It was an urgent challenge, and one that the newly-qualified doctor could not resist.

The church had a basement room but no money to offer, and Dr. Campbell undertook to find funds. To round up patients, she went around the neighborhood passing out handbills, making family calls in order to win the confidence of the people.

With two nurses, a receptionist, and another doctor to look after the mothers while she took care of the children, she opened the clinic, taking the name—which has stuck all these years—from the host church.

Dr. Campbell quickly found Dr. Petty's concern about the children's crooked legs to be well-founded. In one household she visited, the whole family of children were so frightfully crippled with rickets that the older ones had to be sent to a hospital so that the legs could be straightened by breaking the bones. Meanwhile, Dr.

Campbell set to work with cod-liver oil and sunshine, milk and vitamins to build up the little ones—and she had the satisfaction a few years later of seeing the youngest of this particular family come running on two straight legs.

After a year, Judson Health Center was a going concern, but new problems loomed. Clearly they were outgrowing the church basement—they would either have to move out or give up. Scouting around, Dr. Campbell found a suitable building in the next block. But it needed remodeling, and no one knew where the money to revamp it and operate the clinic was coming from. Through her mother's family, the doctor had entrée with the Milbank Memorial Fund, and she went to see its executives. They would grant money to Judson, they promised—if she could raise a larger amount.

It sounded simple, but after trying everyone she could think of she had only \$3,000—\$25,000 short.

She was in a mood of desperation when she went one night to address her former Young Women's Social Union at the Madison Avenue Baptist Church. Sitting next to her was her old friend, the secretary of the Baptist Home Mission Board. She poured out the story to him.

Early the next morning he called her on the telephone. "I couldn't sleep last night," he said. "I kept thinking, 'I can't let that poor woman lose all that money.'" He promised the help of the Baptist Board, at least through an initial period, with no restraints on the center's goal to serve regardless of creed or color.

IN THE new building Dr. Campbell could expand the services so precariously begun. She opened a nursery for babies and pre-school children on the roof and launched into a health-program in nearby P.S. 38, with the co-operation of school officials.

Her agile mind found a dozen practical ways to put her convictions to work. She scolded the mothers into cleanliness—"Don't let me see you in a dirty apron, no matter how pretty it is," she would say. "It's better to have one patched or torn than is clean."

Italian diets of spaghetti and olive oil, she noted wryly, did not run to large quantities of Vitamins A, C and D. She added a nutritionist to the staff to introduce the mothers to yellow and leafy vegetables, milk and fruit—and when the problem of matching new menus to slender pocketbooks overwhelmed them she had the staff help plan their budgets.

This appreciation of budget problems brought her to a new realization—that she couldn't prescribe for one child in a family without knowing what this was going to do to the rest of the

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family. In the matter of cod-liver oil, for instance, which the center sold at cost, she said, "You can't order cod-liver oil for the baby if there are six other children in the family who don't have enough food and there's not enough money to go around."

As a result, the clinic began thinking of the family as a unit. She asked the nurses, when a patient came in, to try to find out about the rest of the family. Eventually each nurse was asked to take a certain number of families under her wing, making home calls as well as seeing them at the health center.

Not content with ferreting out physical ailments alone, in 1928 Dr. Campbell introduced a child guidance clinic. One day one of the city truant officers brought a boy to see her; at that time schools weren't able to recommend children for psychiatric care without a court order, and taking him to Judson seemed a sensible short cut. The clinic cleared up the trouble, and subsequently the district truant officer brought a total of 55 children to the clinic. A visit to Judson later became part of the training program for all city truant officers.

In 1929 things were going well. Then came the depression. Funds dwindled and no amount of judicious wheedling could boost contributions. A sub-station farther downtown on Rector Street was closed. The roof nursery fell under the axe a few years later. And in 1938, money for Dr. Campbell's precious guidance clinic gave out, and it had to be closed.

Nor was that all. The years that brought ups and downs to Judson brought personal tragedy as well. Dr. Campbell's daughter Betty was married when she was 19; at 25, the mother of two children, she died of a strep infection—this before the days of penicillin.

Once more Dr. Campbell mustered her sturdy philosophy and religious faith, and brushed away the tears. "We're not here in this world to be happy," she says simply. "We're put here to do a job. I am thankful that God gave me something to do." More than ever aware of the tragedy of disease, she threw herself into her work with renewed zeal.

Gradually, the money problems eased up somewhat. Her connection with the Milbank foundation assured a steady but limited contribution during her lifetime; later, when Judson became the official baby clinic for its neighborhood, it began to receive some financial aid from the Greater New York fund.

In 1950, the center again outgrew its quarters and moved from Washington Square to eastside Spring Street. The move gave her a chance to check

up, in reverse English, on the effects of some of her earlier work.

"The children in this neighborhood were just like the ones we used to see twenty years ago," she says. "Maybe the rickets weren't as bad. But I've seen young children here with their six-year molars decayed down to the gums." Twenty-three cavities per child is the average.

By this time, Dr. Campbell could trace back whole families who have been coming ever since the mother brought in the first baby. There was a family of nine, all attended by Dr. Campbell. Of the three children in one teamster's family, two now have good jobs; the boy, recovering from t.b., is a graduate of Brooklyn College. "Just think," the mother said recently. "Both my girls have their own beautiful white teeth. Mine are false."

"I like Judson," said another mother, "because they take plenty of time and seem really interested in you. It's like going to an old-fashioned family doctor—they find everything that's wrong." Families pay fifty cents for adults, twenty-five for children (nothing, very often) for this comprehensive service.

It would not be fair to say that all the leverage at Judson comes from her; it's a close-knit staff and they work democratically together. Still something new is always being added, and many of the ideas are hers.

There are cooking classes, for example, for women, girls and boys, and shopping tours for newly-arrived Puerto Rican mothers, who are timid about going into the supermarkets.

A SO-CALLED "charm school" is a thin disguise for help in general good grooming, including answers to such questions as "How can I make my hair look like it does in the magazines?"

There are movies on health subjects to shorten waiting time, and exhibits teaching health facts little boys and girls should know.

Today's Judson has a staff of around forty, with fourteen part-time doctors and dentists, two psychologists and an optician, and eleven full-time nurses plus a nutritionist and dental hygienist. It is practically the only health clinic that gives, besides dental care and eye tests, audiometer tests to every patient over five as a matter of course. Dr. Campbell can cite a dozen cases where children thought to be feeble-minded turned out to be merely slightly deaf.

"I can't bear to see a child not have a chance," she says.

Feeling the way she does, it's pretty hard for her not to have a busman's holiday during her summers, which she spends in New Hampshire. (Wintertimes she and Dr. Petty's widow
(Continued on page 83)



The Prodigal Father

Once in a while, among the shabby and beaten who seek out Bowery Mission, there is a man like this — successful in the world's eyes, but sick in heart and soul

By LYNN CARPENTER

NOBODY has ever satisfactorily answered the question, "What is the Bowery?" Maybe nobody ever will.

You can measure the length of it. But all you have is a metrical computation: one mile.

You can look at its paradoxes. You see the shops of diamond brokers, where you may spend a thousand dollars if you have that kind of money; and restaurants where you can get a meal for twenty-five-cents if you have that kind of stomach. But still you have not explained the Bowery.

You can ride the Elevated and look down on the Bowery, or ride the sight-seeing bus and look out at it. But you see only the obvious—the prone figures in doorways and on the sidewalks, the slow shuffle of men walking without a destination. If this is your answer to the question, it is an incomplete one.

Even if you sit in the chapel of Bowery Mission, and watch the men as they come in, and listen to them as

they sing with voices that have forgotten how to sing, you have not seen nor heard all there is to see and hear.

For there is more to the Bowery than the whine of the professional panhandler and the bleary eyes of the professional alcoholic and the slump of the professional failure. There are amateurs here, too—amateur prodigals, amateur runaways, amateur failures.

The Bowery is more than a street. It is a state of mind. And that state of mind is no respecter of persons. Here are not only the fallen, but the falling. Here are not only men spending their fifth or tenth year, but men spending their first night. Here are men who will walk the Bowery sidewalks as long as they live; but here also are men who, by the grace of God, will be eating supper with their families tomorrow night.

The Bowery is a cosmopolitan state of mind, as cosmopolitan as sin itself. There is no authentic Bowery "type." You could not photograph any one

man and say, "This is the way a human derelict looks." Sometimes the picture may have all the common marks associated with men at their worst, the matted hair, the bloodshot eyes, the vomit-stained clothing. But at other times the picture may be that of your husband, or son—or you.

Only God knows who may pass this way and when. God is omniscient; those who here devote their lives to setting to rights those who have lost their way, are not. The staff of the Bowery Mission know more about such men than most of us. But not even they know who and when. It is not their job to know. It is their job to be ready.

They were ready on October 3, 1953. The service that Saturday evening was not much different from services that have been held in Bowery Mission every day for 70 years. The important thing is not that the preacher that night had a new exposition of a Bible text, or that the singing was more

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—JESUS



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sparkling than usual, or that the organist's fingers were particularly nimble at the keyboard. The important thing is that a service was held—that the lights were on, the doors wide, the Word of God opened, the physical ministrations of the Mission offered.

Friends of the Mission and the Mission's heartbreaking, transient congregation had not said, "I'm tired of hearing about Bowery Mission month after month, year after year. I'm not going to give another penny. Let it stay closed one night a week if it must!"

If Bowery Mission had been closed that night, if the big neon cross above the doorway had been dark, there would be no story about October 3.

Some gentle cynic may point out that if the story had never happened, then no one would have known the difference.

God would have known the difference. Two small children and their mother in a New Jersey coastal town would have known. William Hauser, the prodigal father, would have known.

It would have made a difference to them. It would have made perhaps the difference between life and death, between hope and despair, between tears and smiles—if the big cross had been dark that night. That *one* night.

HOWARD MEREDITH was at the door. The men had clustered outside, waiting for the signal to enter. When all was in readiness, Howard threw open the door, and the men surged in for the 7 o'clock service, always followed with food downstairs.

One man hung back and watched curiously. "What is this place?" he asked Howard.

"It's a mission," Howard told him. "A place where you can get something to eat and something to think about." He looked at the man. Unusually well dressed. About 45. Faint odor of alcohol on his breath. "Why don't you come in?"

The man peered inside. What he saw was no store-room church, no dingy assembly hall. It was a chapel with dignity, an austere kind of beauty. Reassured, he said, "Thanks. I will."

Howard led him to the very front of the church, near the organ console.

The organist modulated skillfully from one hymn to another, building the atmosphere for the service to follow. The man sat there quietly, listening to the music. Then the singing began, and the man joined in.

Who can remember what was sung that night? Perhaps it was, "Let the Lower Lights Be Burning," a favorite at the Mission. Perhaps it was "Rescue the Perishing." The important thing is that hymns were sung.

There was a sermon. Perhaps the

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subject was "The Prodigal Son." Perhaps it was "The Lost Sheep." But the subject was not important, either. The important thing was that on the night of October 3, 1953, the Gospel was preached in that chapel in power and with assurance.

And then, at the conclusion of the sermon, the invitation was offered—offered as it had been offered every day at the Bowery Mission for 70 years. No one remembers how it was worded that night; only that it presented Christ as the answer to every problem; only that salvation was so priceless that it was free.

Four men responded to the invitation—four shabby, unshaved men. And then a fifth man stood up, the man by the organ, and made his way to the front where he knelt with the others. There, where guilt makes all men equally undone, and where God grants them equal forgiveness, he prayed, with Ray Allen's hand upon his shoulder. The five of them found God—each in his own extremity. The four are not of lesser importance, but this story is about the one.

William Hauser was his name. Ray Allen and Pastor George Bolton learned that much immediately after the meeting, when they invited him upstairs to the office. "Money is not my problem," he said ruefully.

"But how—why—the Bowery?" Mr. Bolton didn't put his question into words, only into a silence. On the Bowery, one doesn't ask questions.

The story came haltingly, lamely. When a man's rash impulses subside, they look unbelievable, even to him.

"I have two children." His eyes lighted fondly. "I have a wife. A month ago I walked out of our home in New Jersey. They haven't heard from me since. It was a quarrel. I was proud." He put his head down. "Tonight the pride has been all taken away."

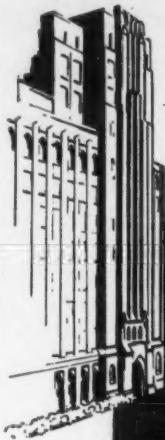
William Hauser told his tale. He was a successful man, as success is measured in dollar signs and decimal points. "I own a fishing boat. In the summer I take out parties off New Jersey for deep-sea fishing. In the winter I go to Miami or West Palm Beach, and do the same thing there."

He shook his head. "No, money wasn't my problem," and he took out a sizable roll of bills from his pocket as proof. "I've been hitting the high spots for a month, trying to forget. But it's hard to forget a little blond son and a daughter whose arms just fit around your neck." His head lowered again.

Then he added something else—something that made the Mission people gathered there in the office quiet with a sudden hush. "This was my first night on the Bowery."

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money in his pocket. Tempting victim for muggers and toughs.

George Bolton pondered silently. Suppose, this once, the cross had not been lighted? Suppose, this once, the doors had not been open? Suppose—

Quietly the Bowery Pastor asked, "Your wife hasn't heard from you in all this time?"

"No."

"May I telephone her and tell her that you are here with us?"

"Would you?" William Hauser asked eagerly.

Moments later Mr. Bolton was talking with the wife, Hauser at his elbow fearfully trying to piece together the scraps of conversation he could hear.

"Do you want William to come home?" Mr. Bolton asked, and the pastor's eyes glistened as he heard the sobbing wife say, "Please send him home!"

Pastor Bolton handed the telephone to the man beside him, and then

stepped away, motioning also to Ray Allen, as the man wept out his remorse and begged to be forgiven.

"I'm going home tonight!" William Hauser told Mr. Bolton, finally stepping away from the telephone. There was a new light in his eyes, and a quickness in his movements. "But before I go—" and he took out his money again—"I want to leave something to help some of the other fellows." He peeled off ten fives.

They hailed a taxi for him and saw him off into the night, George Bolton and Ray Allen. Then they grinned happily at each other.

The next evening Mr. Bolton called the New Jersey number. "He's here," Mrs. Hauser said. "Everything's fine!"

Mr. Hauser came on the line then. "We'll soon be sailing south—together."

Pastor George Bolton put down the phone and swiveled his chair toward the window. Yes, the big cross outside was lighted tonight too! THE END

MY HOME AGAINST THE CHURCH

(Continued from page 20)

and Luke, then all of us singing a few hymns around the piano while Mary plays, the candles lit, the Christmas tree aglow. But we always make it, and race to the church in three installments—Pete with the nine o'clock group, Mary at ten, I at eleven, driving home alone, since my husband had taken his car. Beautiful Christmas Eve for home and family.

After Christmas comes a sleigh-riding party for the Fellowship, winding up at our house with supper around the open fire. Last time I made forty cups of cocoa, and I can't even remember how many sandwiches. We had to send all the rugs to the cleaners the next week, what with ski boots and galoshes. And of course there was the peanut butter and jelly sandwich I found stuffed down behind the cushions on my best couch, days later. We don't have a juvenile delinquent in our town, they say, but the way those fifteen-year-olds cracked nuts on the hearth and ground the shells into the rugs! They must be getting real training in courtesy at home.

Where is true religion in this picture? Mary is busy and happy, but she's had time to help at home only one Saturday morning in the month. She put away the laundry. Does she learn to help others at church? I think so. At church. But there really isn't time to do anything especially helpful at home.

Does Peter learn compassion at church? Last Monday, the family cat developed an abscess behind his ear and I had to take him to the vet. It died on Thursday, Peter's Cub Scout day at the church. This is Sunday.

Peter hasn't even asked about our black Tommy, nor has my choir-singing daughter or husband. I'm waiting to see how long it will be before they think to ask.

God, prayer—these never enter into our collective daily life, though from habit, we all pray alone at bedtime. As for hymns, we have them daily—my husband practices them in the bathroom when he shaves. And he does ask the blessing at meals.

Our conversation at the table is monopolized by discussion of who's going to drive whom where and when. What to wear. Isn't Mr. Jones an old skin-flint, to put only a quarter in the plate last week; Pete knew, because it rolled on the floor and he crawled under the seat to pick it up. Wasn't it awful that they convicted Mr. McKay of embezzling funds at the bank? A member of our church, too. Peter, do you mean to tell me that at Sunday school you kids are still just coloring posters?

Is this religion as it should be? I can't help thinking we've lost the way to religion on the way to and from church. The church is essential to a community. Somebody must make it run. We must participate in the church's activities. But in too many communities in this country, I believe, the church is competing too much with home life.

In our home life, it's practically won the competition, and I don't quite know what to do about it. I guess I'll go out in the garden and pull a few weeds along the hedge. I love the feel of the soft warm earth in the spring. It's so close to God. Maybe I'll find an answer there.

THE END



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When you contribute to the work of the Bowery Mission, you get no seals, labels, tags or gadgets. You receive no reward. Nobody pins a medal on your lapel.

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When you share your much or little, you help to keep open the doors of Bowery Mission. You help to provide nourishing food, warm beds, sympathetic and skilled medi-

cal care. **YOU**, in the persons of your representatives on the Bowery, are there to give a coat to a man who has no coat, to preach the Gospel to a man who has no God, to find a job for a man who wants to regain his feet. **YOU** help to reunite prodigal fathers with their children, and prodigal sons with their fathers.

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Daily Meditations

by John W. McKelvey

Monday, February 1

READ PSALM 147:12-20

In all thy actions, think God sees thee.
—FRANCIS QUARLES

I HAVE begun today's meditation in the midst of our first snow, that "spanking snowstorm" predicted by the almanac but unforeseen by the weather forecasters. What a surprise it has been! No snow here to amount to anything for over a half dozen years, and then suddenly a handout from heaven big enough to upset plans and cancel programs right and left. Well, God sends the snow, and just as surely as the snow He also sends other unpredictable blessings, and how His blessings startle and amaze us! If only we were more worthy to receive of His bountiful goodness and more appreciative of it!

Lord God, who holdest the earth in Thy hand, keep us in Thy loving care. Teach us to see Thee in all Thy wondrous works. Reveal to us Thy truth and righteousness through our Lord Jesus Christ. Amen.

Tuesday, February 2

READ JOHN 4:11-15

If Christ be not born in thee, thy soul is still forlorn.—JOHANNES SCHEFFLER

WILLIAM O. Douglas in "North from Malaya" tells how the British tried to defend Singapore before the last war by placing huge guns around the entrance of the harbor, facing the sea. It happened that the Japanese came down from the mainland and the guns were all pointed the wrong way; and yet, he goes on, they would have taken the city anyway, by cutting the huge water pipe supplying the island city. Just as with Singapore, so with you: you cannot survive without the "living water" which is Christ. In Him is life, that precious well of water springing up within.

Be Thou, O Christ, the living water and cause my soul to live. Dwell Thou within this heart of mine and fill me with life anew. Cleanse and keep me for Thy name's sake. Amen.

Wednesday, February 3

READ MATTHEW 10:28-33

Every life should add to the sum total of the world's light.—T. J. HOSNER

THERE are countless half-truths which blind us to the basic error of all paganism: the failure to give what Albert Schweitzer calls "reverence for life." Are not two sparrows sold for a farthing? And not one shall fall to the ground without the Almighty knowing and caring. Perhaps it is the Christian emphasis on the significance of every life that will make the difference between calamity and survival. Have faith!

Holy Father, teach us to love our neighbors as ourselves and so to give meaning to the lives of those about us. Free us from lust and greed. Amen.

Thursday, February 4

READ I THESSALONIANS 5:5-11

'Tis always morning somewhere.

—HENRY W. LONGFELLOW

FEBRUARY somehow is related to the great hopes of mankind. Someone has said recently we are in danger of losing our heritage of truth and, freedom unless we recover our capacities to think, debate, work, appreciate, and above all to be honest. History tells the whole story, if we have the courage to read its lessons without bias. Ancient Athens fell in defeat because men cared less for ideals than for conformity. The pressure on America today is so terrific that our only hope is to hold fast to Christ.

Thou hidden Source of calm repose, Thou all-sufficient love divine, my help and refuge from my foes, I hide me, Jesus, in Thy name. Bless, preserve and keep me. Amen.

Friday, February 5

READ PSALM 90:7-12

Thy life is no idle dream, but a solemn reality.—THOMAS CARLYLE

HOW often we are tempted to trifle away or quibble over "the measure of our days"! There is the facetious reply

of a lady who, when questioned in court as to her age, said, "Well, let me figure it. When I married, I was 18 and my husband was 30. He is now 60, or twice as old as he was then, so I must be 36." There is, I suppose something like feminine license when it comes to a woman's age, but this sort of quibbling is not confined to the question of age. We fall prey to the tendency in resisting the challenge to the high things of life.

Lord, lift me up that I may stand by faith on Heaven's tableland, a higher plane than I have found; Lord, plant my feet on higher ground, and lead me to victory today. Amen.

Saturday, February 6

READ JOHN 1:6-14

SOME time ago a Czech scientist, a refugee from the Communists, made headlines by announcing that he had obtained a solution of the equations proposed last year by Albert Einstein as a description of the entire universe. Immediately a great question mark was planted squarely on this Czech's name and he became the object of some sarcastic ridicule. To think that this inconspicuous refugee should provide the answer to the great Einstein! Whether he provided the answer or not, we should not forget that truth is one, and light, even broken light!

Our Father, give us eyes to see Thee at work in Thy world, and most of all in our hearts. Dispel the darkness of our souls by the indwelling light of Christ. Amen.

Sunday, February 7

READ JOB 6:14-18

Little things console us because little things affect us.—BLAISE PASCAL

I AM not going to predict that there will be an ice and sleet storm today, for I am not a weather prophet. But certainly winter is the season when ice is an ever present factor, sometimes a hazard. What an original idea ice is, when it comes to storing up water in mountain recesses to melt and trickle

CHRISTIAN HERALD

down in streams in springtime and summer to water the earth! But ice is just one of myriad devices God has invented for transforming outward hardship and hazard into inner blessing and abounding life.

When all Thy mercies, O my God, my rising soul surveys, transported with the view, I'm lost in wonder, love and praise. Fill me with power to serve Thee in newness of life. Amen.

Monday, February 8

READ MATTHEW 7:7-14

All we can do is to make the best of each day.—EDDIE CANTOR

A GREAT ado was made recently over a woman wearing a mink coat she found in a telephone booth and another woman holding \$668 she found. No claimants having come forward, they received these items in accordance with an old unwritten law, "Finders keepers." Strange as it may seem, this law is at work in the realm of spiritual riches constantly. Happy is the man who finds wisdom and honor. Rich is the man who discovers friendship and love. Blessed is he who finds the peace of God.

Holy Spirit, heavenly Guide, lead us in the paths of truth and righteousness that we may seek the treasures of the spirit and become rich toward God, through Jesus Christ. Amen.

Tuesday, February 9

READ I TIMOTHY 6:11-16

What is left when honor is lost?

—PUBLIUS SYRUS

ONE of the immortal episodes of honor has to do with Aristotle's friend, the philosopher Hermias. He had been captured by the Persians and tortured and then crucified at Susa. His last words were: "Tell my friends and companions that I have done nothing unworthy of philosophy." No wonder Aristotle was eager to pay tribute to his friend, and no wonder our mortal hearts beat with new zest and purpose when we remember how those before us carried the torch of truth to the very end without flinching.

Lord Jesus, I would be true, for there are those who trust me; I would be pure, for there are those who care. Help me, strengthen me, watch over and deliver me, for Thy sake. Amen.

Wednesday, February 10

READ PSALM 31:21-24

Courage consists not in evading danger, but in seeing and conquering it.

—JEAN PAUL RICHTER

A GLORIOUS, old-fashioned sea saga was written last fall by the French liner *Ile de France* when it rescued

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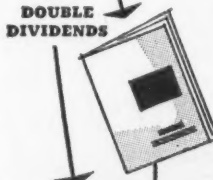
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twenty-four men from a sinking ship during a mid-Atlantic gale. The stricken vessel was an insignificant Liberian freighter, and the *Ile de France*, by contrast, one of the sea queens of today. Even so, the great liner, in obedience to the rule of the sea, disrupted its schedule and risked the lives of its personnel in the rescue. It was a dramatic demonstration of courage and the Christian ethic that the strong shall help the weak, regardless of the cost to themselves.

Dear Saviour, who didst give Thyself that we might have life, teach us in deeds of selfless service to bring blessing and redemption to those in need about us. Amen.

Thursday, February 11

READ I CORINTHIANS 10:23-31

God loves to see in me not His servant, but Himself, who serves all.

—RABINDRANATH TAGORE

VERY often life is directed to ends never anticipated. Ruth P. Randall in "Mary Lincoln" tells how back in 1849 in Decatur, Illinois, a store received some cotton net nightcaps from the east. The clerk had not the faintest idea what they were intended for, but with commendable enterprise he sold them as the latest thing in ballroom headdress. No one knew the difference and so the nightcaps adorned most style-minded heads for many a festive event. How much happier we all would be if we sought not to conform, but to be transformed by God's spirit.

Gracious Father, forgive me in my haste to find favor with men and my failure to find favor with Thee. Let me be transformed by the renewing of Thy Spirit within me. Amen.

Friday, February 12

READ PROVERBS 31:25-31

Every moment is the right one to be kind.

—ANONYMOUS

MRS. RANDALL'S book on "Mary Lincoln" deserves being read by every American, if for no other reason than to see the good side of this First Lady who stood so valiantly by the side of Abraham Lincoln. One lovely episode is her pretty speech to her husband on his first birthday after their marriage. It was February 12, 1843. The speech ended with the words, "I am so glad you have a birthday. I feel so grateful to your mother." She spoke in heartfelt eloquence for America and the ages.

Grant, O God, that we may not falter in our day of decision, but with courage and faith march face forward to our triumph day, knowing Thou art with us to deliver us. Amen.

Saturday, February 13

READ ISAIAH 11:1-5

A kind deed often does more good than a large gift.—ANONYMOUS

WHILE the birthday of Lincoln is still echoing its inspiration in our hearts let us remember once again Mary, the woman who stood through thick and thin by his side. As Carl Sandburg has commented, "That her husband had married her . . . in debt, that he charged low fees as a lawyer and was careless about money, and that she managed the household so well that her husband trusted her . . . didn't get into the gossip. That she was often sorry, full of regret, after a bad burst of temper, didn't get into the gossip." Yes, judge not!

O Jesus, let me be not wise in my own conceits nor judge after the sight of my eyes, but teach me to be kindly affectioned and to search my heart and purify my mind. Amen.

Sunday, February 14

READ JOB 6:1-9

Often the clouds of sorrow reveal the sunshine of His face.—HILYS JASPER

ON THIS day observed as Race Relations Sunday in many churches across our land, it is well to recall the travail of soul which Lincoln endured as he wrestled with the grievous problem of slavery and emancipation. Mrs. Randall records how one day the President entered his wife's room and threw himself on the sofa, "a complete picture of dejection." Overwhelmed by bad news from the war fronts, he reached for the Bible and began to read. At the end of fifteen minutes his countenance was lighted up with new resolution and hope, and no wonder, for he had read from Job.

O Christ, who art acquainted with all our burdens and sorrows, impart to us strength and fill us with the vision of Thy triumph so that we too may rise in victory and joy. Amen.

Monday, February 15

READ LUKE 9:57-62

I shall arrive: God guides me and the bird, in His good time.

—ROBERT BROWNING

LAST fall the paper reported the story of 300 night-flying southbound songbirds battering themselves to death against the upper stories of the Empire State Building in New York. What a tragedy, and yet no one proposed that the offending building be removed. Sad as the loss was, the vast majority of billions of birds flying south will have survived to return this spring. Somehow it is much the same when evils and obstacles blight the hopes

and aims of free men. These things are not the end, and somehow men survive and triumph over them.

More and more, O Father, we see Thy way and will at work in our lives, seeking to quicken us in our weakness and failure and desiring to crown our lives with peace. Amen.

Tuesday, February 16

READ ROMANS 13:7-10

If I take care of my character, my reputation will take care of itself.

—DWIGHT L. MOODY

IN THE drama, "Death of a Salesman," the tragedy and pathos of modern life is set forth so convincingly that a shudder runs through the soul and one wonders, "If this is true of America, is there any hope for tomorrow?" Of course, there is always hope if the "Willy Lomans" wake up before it is too late to the treacherous character of worldly standards and success-patterns, but the pity is that the pursuit of these false hopes and denatured ideals always leaves human heartbreak in its wake. Nothing counts like integrity—whole-hearted pureness of soul.

Dear Father, forgive me in my weakness and failure to stand firm and fixed on the Rock of Thy Truth and Goodness. Give me power to resist evil by reliance on Thy sure will. Amen.

Wednesday, February 17

READ DANIEL 2:36-45

The great hope of society is the individual character.—WILLIAM ELLERY CHANNING

WHEN Prime Minister Churchill appointed Templer the High Commissioner of Malaya in February, 1952, he said, "Templer, you have absolute power. Use it sparingly. Power is a heady thing." Fortunately, Templer possessed character and understanding enough to make him a wise and effective ruler. The advice he received is not limited to princes and rulers. It is applicable to every one of us in whatever capacity and responsibility is ours. He that ruleth his own soul in truth and honor is greater than he that taketh a kingdom.

Gracious Lord, teach me to love Thee with my whole heart. Fill me with humility and loving-kindness. Cleanse me from lust for power or greed for riches. Give me Thy peace. Amen.

Thursday, February 18

READ HEBREWS 13:1-6

Lofty designs must close in like effects.

—ROBERT BROWNING

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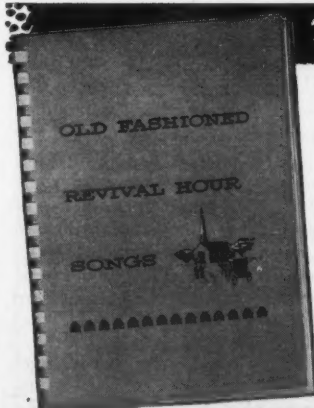
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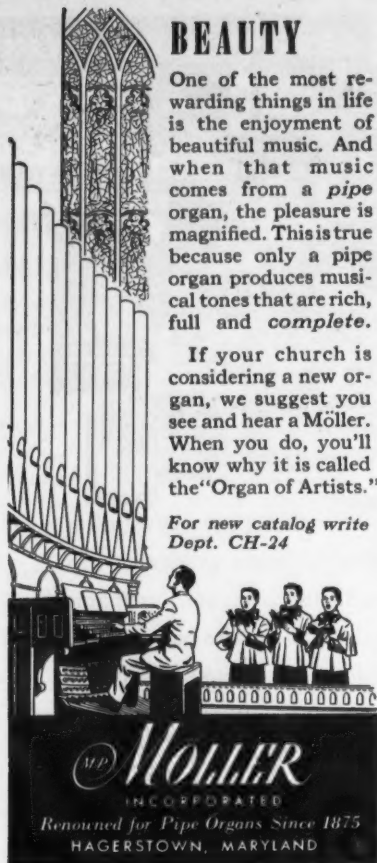
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the ceremony had seemingly depreciated in meaning by this frequent repetition, for it was conducted in a casino amidst much hilarity and abundant publicity. Looking on in baffled wonderment were the bride's two small daughters by two previous marriages. No wonder the moral atmosphere of America is disintegrating, with a blatant mockery of marriage, such as this, taking the headlines and seemingly receiving the general approval of press and screen.

God forbid I should glory except in the cross of Christ my Saviour, who died that I might rise in purpose, grow in character, and become like Him in purity and hope. Grant us blessing for His sake. Amen.

Friday, February 19

READ LUKE 11:37-44

The worst disappointment you can experience is in yourself.—ANONYMOUS

ONE OF the great women of our time expounded once to a reporter her philosophy of life: "I always looked at everything from the point of view of what I ought to do, rarely from what I wanted to do." Later she added, "Think! I am over sixty, which means that I only have fifteen years left for useful public service." Well, indeed, has she learned the true secret of creative living. Happy will you be, if in the same degree of high devotion to principle, unflinching courage and loving unselfishness you yield to what you ought to do!

Holy Spirit, lead me into those paths of service and dedication wherein dwells blessing for others and glory to God through Jesus Christ, in whose name I ask it. Amen.

Saturday, February 20

READ LUKE 8:22-25

Earth's crammed with heaven and every common bush afire with God.
—ELIZABETH BARRETT BROWNING

JUST when winter passes into spring is a hard question to answer, or when February blasts become March winds. Maybe February will pass into meteorological history as quiet as a lamb, but I doubt it. Call them what you will, there will be plenty of winter winds. They are an attribute of this season and beyond our knowing they serve a full and proper purpose. Mysterious as they are in origin, they remind us profoundly of God and His infinite mercies which come, we know not whence, to bless and crown our lives always.

O Master who didst command, and the winds and waves obeyed Thy voice, grant that I may be obedient

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in fulfilling Thy will and that I may find thereby Thy perfect peace and never-ending glory. Amen.

Sunday, February 21

READ ISAIAH 55:6-11

Obedience to God is the surest evidence of supreme love to Him.

—NATHANIEL EMMONS

DID you read the announcement on helium made last fall by Professor Feynman of Cal.-Tech.? This gas, when chilled to -459.6 degrees F., flows uphill in what seems to be a brash violation of the law of gravity. "Yet this can't be true," declares Professor Feynman. "It shows we don't know everything about the laws of nature." When men of science admit they don't know everything, it is no sin or shame for us to admit we don't know everything about how God's laws work—except that they work and that they work with blessing.

Heavenly Father, bestow upon our waiting hearts the knowledge of Thy power and an understanding of Thy purpose. Make us obedient to Thy precepts through Christ and eternally guide us. Amen.

Monday, February 22

READ PSALM 65:1-7

Who rises from prayer a better man, his prayer is answered.—GEORGE MEREDITH

PRESIDENT Eisenhower identified himself as a spiritual descendent of Washington, the Father of our country, when not long ago he said there is great need for daily devotion to God. "Our need for this awareness of the goodness and greatness of the Almighty in every deed and thought is indeed paramount today." When you remember the God-inspired life of Washington, how he prayed at Valley Forge, how he sought divine guidance constantly, how he trusted in God's mercy and providence, you cannot help honoring his name today.

Lord, teach us how to pray. Lord, fill us with hope in Thy salvation. Lord, direct us that we may serve Thee as we ought. Lord, crown each day with Thy peace, and lead us into everlasting life. Amen.

Tuesday, February 23

READ COLOSSIANS 3:9-15

The God who gave us life gave us liberty at the same time.—THOMAS JEFFERSON

THE MOST important difference between a democracy and a dictatorship is the size of the individual. Both forms of society are confronted with one central problem, the problem of power. Stalin personified this problem which in brief is, "How can man main-



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Thou, Lord, hast imparted truth to our inward parts and hast decreed that the truth will make us free. Help us to use this freedom to grow into Thy likeness and spirit. Amen.

Wednesday, February 24

READ EPHESIANS 3:7-12

The wise man will make more opportunities than he finds.—FRANCIS BACON

AN AMAZING thing happened a while back when a woman in New York received a packet in the mail containing 2,700 uncut diamonds worth an estimated \$100,000. She told reporters that she started to open the packet before going to work that day, but left the parcels of diamonds unopened because she thought they were "pins or something from a charity." It sounds like Russell H. Conwell's "acres of diamonds" in a way, and emphasizes that very often great and priceless treasures lie within our reach, and we pass them by!

O Lord, our Lord, how excellent is Thy name in all the earth! How good Thou art to us in giving us loved ones and friends, ideals and hopes, duties and life also. Amen.

Thursday, February 25

READ PROVERBS 23:29-35

PEOPLE will never learn, it seems, the evil consequences of strong drink. There is, for example, that thirty-eight-year-old laundry worker in Woodridge, N. Y., who gulped down a gallon of wine in three minutes on a bet. He walked out of the bar and fell to the sidewalk, sound asleep. Friends carried him home and left him in the hallway, where someone heard him snoring at 4 a.m. Later that morning he was dead. No one remembered how big the bet was, but even though it was a king's ransom in size it was surely not worth losing so much.

Gracious Redeemer, teach us to seek Thee with our whole heart, soul, mind and strength. Lead us in triumph over the deceitfulness of riches. Amen.

Friday, February 26

READ PSALM 49:1-7

Integrity in man is to be measured by his conduct, not by his professions.—JUNIUS

THERE is no excuse for running away from life, no matter what its hardships and ordeals. How sad the story of the

woman, 36, whose former husband's wealth was fixed at \$5,000,000, and whose purse contained not a single penny when she shot herself to death. A note said she was tired of being without enough money. And pray tell, who isn't? But the answer is to "look up, and laugh, and love, and lift," for we have hard work to do, and moreover, only as we work and faint not, will we discover the goodness and bounty of God.

We come, dear Father, in humility to confess that we have not sought Thee unstintedly nor walked after Thy precepts with undeviating zeal. Forgive and help us to know and do Thy will. Amen.

Saturday, February 27

READ I KINGS 17:13-15

To live divinely is not to ignore the commonplace but to ennoble it.—ANONYMOUS

ELEANOR Roosevelt in "This I Remember" says truly, "Nothing we learn in this world is ever wasted, and I have come to the conclusion that practically nothing we do ever stands by itself. If it is good, it will serve some good purpose in the future. If it is evil, it may haunt us and handicap our efforts in unimagined ways." The wonderful thing about life is how in astounding manner the good we do lives and expands, reaching out and touching innumerable lives both beyond our knowing and notwithstanding our unworthiness.

Hear us, Lord Jesus, as we pray today for the sick, the oppressed, the lonely, the weary and the dying. Grant to them Thy saving strength and uphold them with Thy Spirit. Amen.

Sunday, February 28

READ ACTS 17:24-28

It is natural to be religious; it is super-natural to be Christian.—ANONYMOUS

IN THE drama, "The Plough and the Stars," when the tension grows intense among the Irish patriots for independence, the Covey speaks out scornfully of patriotism and mocks the enthusiasm of those who in torchlight parades "renew their political baptismal vows to be faithful." Fluther replies, "There's no reason to bring religion into it . . . We ought to have as great a regard for religion as we can, so as to keep it out of as many things as possible." Perhaps our trouble roots right here, and the result of such a philosophy, rank paganism.

Loving Father, speak to us in accents clear and strong lest we lose our way and miss the infinite blessings that are ours when we turn again to Thee and are healed. Amen.

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Can YOU Be a Leader— and WILL You?

ILLUSTRATOR: ROY DOTY



THE voting is over, the count is taken, and you are proclaimed the new presiding officer of your group. What a wonderful glow there is about it! It is a warm feeling to hear many hands applauding, and you go home sure that everyone will cooperate beautifully because they like *you* so well.

But, alas, if only this were all there is to being a leader! Every president and chairman from Eisenhower on down has had to face the facts that after all the shouting comes the cold gray dawn when you must roll up your sleeves and go to work.

And so, many shirk the responsibility of being a leader. They make excuses that they haven't enough time or that they haven't the proper qualifications or they'd be too frightened to conduct a meeting. But the need for leaders in today's society is great. And everyone should consider it her duty to serve as a leader at least once.

We're all potential leaders of some group, whether it's a small committee meeting, a board or a large organization. Perhaps you will find that being

a leader fulfills a dormant urge in you, and you'll go on to more and more responsible leadership; or perhaps you'll prefer to return to personal affairs again. But in either case, you've contributed your share to the church.

ONE of the commonest problems of any group is that "a few do it all." If your group has that complaint, or deplores the fact that the old guard is in charge and new leaders never get a chance, it's likely you've a lack of leadership material. Unless each one is willing to assume his obligation to act as leader, this must continue.

The unselfish woman, then, is the one who, when called upon by the

nominating committee to take an office, or asked by a presiding officer to take a chairmanship, accepts graciously, thinking, "This is my year to put 'Service before Self,' to put aside a few of my personal affairs to help others." Then she makes every effort to be the best kind of leader possible.

What does it take? If you are a leader now, or have been one, you already know. But if you have never directed anything from the smallest of committees up to president of your organization, you may have only a distorted notion of what it entails. It may seem a glamorous achievement beyond your humble reach, or it may seem a power you've secretly yearned for so that you could "improve things."

IT is important, of course, never to join a group unless you believe in its ultimate purposes and aims so sincerely that you are willing to give it your unqualified support. And one should never join so many organizations that she robs her family and home of their rightful share of her time. If you have



joined a group, however, it makes sense to accept leadership, even though it may require some sacrifices.

Certain it is, that having once been a leader you will have a greater appreciation of others who are in this position. Until you have been one yourself you can never understand the sacrifices of self that are required to do the job creditably—the giving up of personal views; the putting aside of one's personal affairs to help workers whenever they call upon you; the giving up of time for personal recreation to prepare successful meetings or appoint committees and workers.

MAYBE it's time to redefine your group's goals. Make a renewed effort to accomplish what you have in mind, and eliminate any red tape, which tends to accumulate. But most of all, get in some fresh leadership. If old-timers cling to the offices and won't give new persons a chance, find some way to "graduate" these leaders into other positions of power and prestige. Appoint them as representatives to a larger group, perhaps. Give them the chairmanship of a committee to revise the by-laws or to investigate something outside the group.

A rule for rotation in office is valuable, because no one person stays too long in a job, giving greater opportunity for new leadership and new ideas to develop, without offending those who have served faithfully but resist change. One characteristic of leadership is to instill faith in the purposes and aims of your organization and inspire cooperation in carrying them out. You will be able to do this in proportion to your own enthusiasm and willingness to work.

You or your group may be afraid of giving authority to someone without experience. But how are new leaders to get experience unless given a chance? You may be one of those who contend that leaders are born and not made. But although a leader may have a general aptitude, some training will doubtless be essential. Good books on the subject will clarify this business of being a leader. By following a few simple principles of service, any leader can become self-trained and able to guide others confidently.

If you have a strong enough desire to serve the interest of your group, you will be surprised how the qualifications you need for leadership will spring up in you. One woman who had never so much as dared get to her feet to ask a question in a public meeting became so interested in the prospect of more constructive programs for her group that she accepted the position of program chairman without a quaver, and

(Continued on next page)

SOCIAL of the MONTH

COLONIAL DAYS PARTY

GEORGE and Martha Washington parties were the rage years ago. Why not revive the idea for an unusual February social?

A Martha Washington guest tea makes a charming theme for entertaining prospective members and other persons your women's organization would like to honor. Members of the reception committee and all those taking part in your program should be in colonial costumes with white cotton wigs. Use early American antiques as much as possible for the tea table and its settings. Set a spinning wheel at one side of the stage.

To make it prettier—build a large frame and fit it up like an old-fashioned lace-trimmed valentine. Place it on your stage, with a backdrop of curtains, and a real antique spinning wheel set artistically next to it. Bank the base of the heart frame with potted plants wrapped in white crepe paper. For an effective setting have persons taking part in your program stand in this frame, wearing colonial costumes. Plan your program to include some beautiful selections of poetry or prose, and musical selections—vocal and instrumental, solo or duet.

A colonial masquerade is exciting if you would like to give a fairly elaborate entertainment for young people in

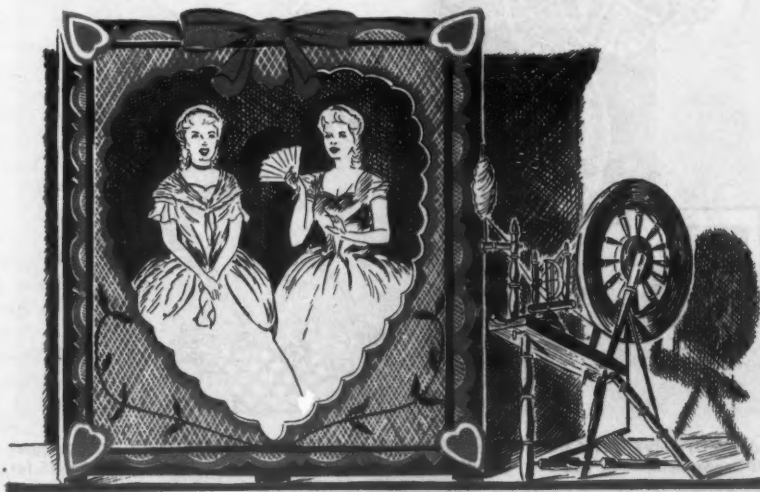
choir or Sunday-school groups. It is not too difficult to improvise period costumes. Many girl's "formals" of today have the old-fashioned touch, and boys may improvise "breeches" by doubling their trousers under to knee length, fastening tightly with tape garters and wearing white stockings. Large buckles cut from cardboard may be fastened to shoes, and lace cravats, or some made of crepe paper, complete the outfit. Add cotton wigs, and make tricorn hats of any sailor-type felt, with three sides fastened up to the crown.

If you do not want to go to the extent of asking guests to come in costume, start off your party with a wig-making contest. Provide plenty of cotton, glue, crepe paper, ribbons and flowers and see who can fashion the most ingenious wig from these materials.

THEN TRY a game of silhouettes. Have boys and girls divide up and go into adjoining rooms. Hang a sheet in the doorway between rooms, and from one room play a bright light on the sheet at waist level. Girls in that room will parade one by one between the light and the sheet, casting their shadows on the screen. Give boys paper and pencil and let them guess the identities of each shadow. Then

(Continued on page 62)

Decorating themes, costume ideas, tips on games
and good food for a festive February gathering



discovered in the process that she had the ability to be a good public speaker when she had something to say.

Perhaps you will have to learn tact, or to listen more than you talk. Maybe it is a knowledge of parliamentary procedure you must acquire or a willingness to take suggestions. Or perhaps you will have to learn to be more daring, to go along with the group in undertaking something new.

You may have to learn the importance of sharing problems with the group, not trying to solve them yourself, bearing the whole burden. You may have to learn not to be a dissenter, to employ a constructive approach.

Most certainly you will have to learn to take criticism, both warranted and unwarranted, without going down

under it. And, as you will find that the criticism you receive is hardly ever deserved, so you will find that the praise you deserve is hardly ever received. Someone else may even be given the credit you know should come to you. This is when you must with humility find your satisfaction in your own knowledge of a job well done. You must be content with the inner warmth you feel when someone says, "This is our President," or, "She served as our President," because you alone know what it meant to hold the highest honor and highest responsibility within the membership.

And when you've come through it all, you're bound to be a better you.

Here is a list of reference books:

"How to Work with Groups" by

Trecker, 1952, Woman's Press, N. Y.
"Handbook for Group Leaders," by Brown and Geis, 1952, Woman's Press, N. Y.

"How to Plan Meetings and be a Successful Chairman," Glass, 1951, Merlin Press, Inc., N. Y.

"New Ways to Better Meetings," by Strauss, Viking Press, N. Y.

"Handbook for Discussion Leaders," by Auer and Ewbank, 1947, Harper & Bros., N. Y.

"The Art of Board Membership," by Sorensen, 1950, Association Press, N. Y.

"How to Prepare a Speech," by Grimshaw, 1952, Woman's Press, N. Y.

Duties of a President

(as defined by the General Department of United Church Women in the booklet, "Leadership")

1. Know the purpose and work to carry it out.
2. Plan an agenda in advance of a meeting, notify all participants and see that all arrangements for the meeting are made before it begins.
3. Preside at the meetings with justice and courtesy to all; if necessary to be absent, arrange for a vice-president to preside.
4. Be an ex-officio member of all committees, except the nominating committee.
5. Represent the organization at meetings of other groups or arrange for an alternate; speak for the organization when necessary.
6. Prepare an annual report, to give at the annual meeting.
7. Check with committees to see that plans are approved by the board or the whole organization, then carried out as approved.
8. Give creative leadership, be receptive to the ideas of others.
9. Be sensitive to the responsibility for binding the church group into a growing unity of work and worship.

NEW BOOKLETS

HOW to stay young longer is the subject of a new booklet published by Charles B. Knox Gelatine Co., Inc., called *Feel Fit as a Fiddle after 40* by Don Herald. Included are suggestions for hobbies, sports, education, and habits of thought, as well as for eating properly. Booklet sells for 25c, but is available through CHRISTIAN HERALD free.

Accent on Accessories is a new booklet with patterns for knitting hats, gloves, mittens, stoles, scarfs and socks for every member of the family. Send 10c to The Spool Cotton Co., 745 Fifth Ave., New York 22, N. Y., for Family Accessories Book No. 299.

CHRISTIAN HERALD

Needle News

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how to make PRETTY PARTY CANDLES

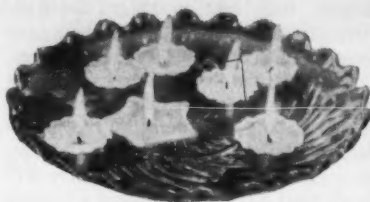
GATHER together your burned-down candle stubs, and make them into gay new candles to sell at your bazaar, brighten up a party, or take as gifts when you go calling.

You will need: colored wax crayons, an egg beater, knives, a long steel knitting needle, spool wire, cookie cutters or different shaped plastic refrigerator dishes, empty cream cartons, paper cups—whatever might make attractive candle molds. For decorating the finished candles have on hand assorted colored gummed dots, stars and seals of various kinds; lace paper doilies; silver flitter; paper fasteners; push pins; colored glint; sequins; paste; a paint brush.

Melt candles of the same color together in a saucepan over a low flame, stirring with a knife. Be sure to save the old candlewicks. Don't worry about the pan; soap and water will restore it to kitchen use. Add pieces of colored wax crayons to the hot melted wax to color it to your liking. Stir until it dissolves.

Pour the wax into molds of various shapes. As soon as it begins to harden, stick a candlewick through the center of the wax, poke it down to the bottom of the mold and hold in place until the wax sets. Or, let the wax harden, and remove candle from the mold. Heat the pointed end of a steel knitting needle over a direct flame and plunge it through the center of the candle. The heat from the needle will melt the wax. Now fasten a wick to a piece of spool wire. Pull the wire through the hole in the candle and the wick will come with it. Cut off excess wick, and seal at top and bottom of candle by dripping a little hot wax over the openings.

For a fluffy-textured candle remove the hot wax from the stove, wait a few minutes until it starts to jell, then whip with an egg beater until the wax becomes white, frothy and slightly roughened, but not hard. Then scoop up the wax with your hand and place as de-



For a centerpiece: star- and flower-shaped candles afloat.

sired. Don't smooth it out or it will lose its fluffy look. You can pack two or three colors of this wax in an irregular mound to resemble a corsage. When cool, sprinkle with flitter, fasten lace paper doilies around the bottom with push pins. You can pack candle molds with varying colors of fluffy wax for a marble-like effect.

Into a tall mold pour one color of plain wax on top of another which has been allowed to harden. You may add any number of other colors, making a gay Roman striped candle. For a round candle cut a hollow rubber ball in half, pour hot wax into each half. When hardened, remove semi-circular candles from molds, and seal together by dripping hot wax around the center.

FLOATING candles are "different" and so easy to make! Use a fluted salad mold or something that will give a petal-like effect. Sprinkle candles with silver flitter while wax is still soft. Cookie cutters in animal shapes, stars, hearts, spades, clubs and diamonds are good for this, too. Run a little hot water over the tin mold if the candle doesn't come out easily. Place a number of your flat candle molds in a shallow dish of water and float a few ivy leaves with them for a lovely centerpiece. Floating candles will burn for several hours. Imagine a bowl of bright red heart-shaped candles combined with white flower-shaped candles decorated with sequins for a valentine centerpiece!

Other possibilities:

To your Roman striped candle add gummed butterfly seals bent in the center and stuck to the candle. Brush paste over sides of wings and decorate with flitter. Paste colored sequins here and there. Use flowers and animal stickers in similar ways for other effects.

A white candle molded in a cream carton may be sprinkled with flitter and have a large red heart sticker pasted to each of its four sides.

Care must always be taken in burning fancy candles. Place on a plate leaving a margin around the candle base, and never leave candles burning without someone present.

HOW DID YOU DO IT?

MAKING amateur posters for advertising church activities is a job every group has to tackle sooner or later. If you've discovered a clever style which proved successful, won't you share it with others by writing us about it?

-Jane Kirk



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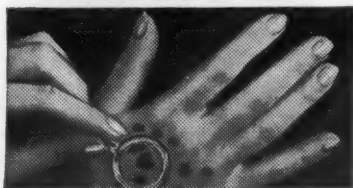
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COLONIAL DAYS PARTY

(Continued from page 59)

reverse the light and let the girls guess. Prizes of chocolate hatchets may be given for the most correct listings.

Cut picture valentines into five pieces. Let everyone take a piece out of a grab-bag, and then find the pieces that match his own. When puzzles have been put together, the party will be divided into groups of five. On each valentine is written the name of an act to be worked out by the respective group. You might portray Washington and the cherry tree, Washington, the surveyor, Washington at Valley Forge, or Washington crossing the Delaware.

Here's how to make a cute cherry corsage or boutonniere to be used as favors or prizes: Cover hard candy balls with a square of red cellophane by gathering the cellophane very tightly under the ball and fastening with spool wire. Pinch the surplus cellophane very tightly and, if necessary, cut away part of it below the wire fastening in a long narrow point, so that it may make a stem. Wrap with a narrow strip of green crepe paper, making the stem about four inches long. Fasten four or five balls together about one inch down the stem and add a tiny red, white and blue ribbon bow.

Black eye-masks make unusual party favors and add to the romance of a masquerade affair. Attach masks to short black sticks so that they may be held up to the eyes lorgnette style.

Decorate those for the girls with sequins or other glitter or tiny milliner's flowers glued in place.

Use a cluster of all red or red and white carnations gathered into an old-fashioned "tussie-mussie," or corsage, as centerpiece for a buffet table. Run streamers of red crepe paper or red satin ribbon from it to the edges of your white tablecloth. Tiny nosegays may be scattered effectively on the streamers or used as centerpieces for small supper tables. Or, festoon your white tablecloth with a wide border of red crepe paper, tulle or red ribbon caught up at appropriate intervals with clusters of artificial red cherries from the dime store.

Refreshments may carry out the red and white theme—shrimp Newburg with pimiento and pear salad with cream cheese and red cinnamon sprinkles, or sliced ham with beet and cucumber or tomato aspic salad. For dessert serve a George Washington cherry tart. Turn muffin tins upside down and mold tart shells over them; fill with ice cream and top with almond-flavored cherry sauce. Or serve traditional Martha Washington "pie"—plain cake with a custard filling, the top layer sprinkled with powdered sugar. For cupcakes, use white icing and decorate with half a maraschino cherry on each, using green citron and green cherries to make stems and leaves.

Large Quantity Recipe File

MARTHA WASHINGTON PIE (for 60-70)

Flour, pastry.....	2½ quarts	Vanilla.....	1 Tablespoon
Baking powder, S.A.S.....		Sugar.....	¼ quarts
phosphate type.....	4 Tablespoons	Egg yolks.....	7
Salt.....	1½ teaspoons	Milk.....	¼ quarts
Fat.....	1½ cups	Egg whites.....	7

Set oven for 350 degrees F. Scale, mix and sift flour, baking powder and salt. Cream fat, flour, baking powder and salt for five minutes on second speed. Scrape bowl and beater. Add vanilla, sugar, eggs and milk and continue beating three to five minutes until smooth. Scrape bowl and beater. Mix for five minutes more, on second speed of four-speed machine. Scale into ten 8-inch round greased and floured pans. Bake 20 to 25 minutes. (This is an inexpensive cake and a good choice where cost is an item and where it can be served warm and fresh.)

CHOCOLATE FILLING

Sugar.....	4¾ cups	Water, boiling.....	2 quarts
Cocoa.....	1½ cups	Egg yolks.....	1 cup
Flour, pastry.....	1¼ cups	Fat.....	¾ cup
Salt.....	½ Tablespoon	Vanilla.....	2 Tablespoons

Mix sugar, cocoa, flour and salt. Sift into the boiling water, stirring constantly. Cook seven to ten minutes. Mix well-beaten egg yolks with a small amount of the thickened mixture. Add slowly to remainder of mixture, stirring constantly. Cook for several minutes; add fat and vanilla and remove from fire.

Split round cake layers in half and spread one and one-fourth cups of filling between. Sift powdered sugar over the top. Cut in pie-shaped wedges and serve.

—Courtesy "Quantity Cookery" by Treat and Richards

THE CHILDREN'S PAGE

Edited by
BETTY JUNG
FITZSIMMONS

"I HAD A LITTLE DOG"

DEAR Reverend Schneider:

There is something I want you to tell me about the Lord. I had a little dog. His name was Pepper. He was a smart dog. He was just a pup and I loved him with all my heart, and so did my mother. He was fond of us and he was happy and loved life and the other day he got hit by a car and today he died. I prayed in the morning and all day and at night for him to get well. What I want to know is, why didn't the Lord help me and Pepper? If you can answer what I asked, I will feel better.

Ray Peppers

Dear Ray:

Fifteen years have passed since I first attempted to answer your question. I gave you the best answer I knew at the time, but some answers are from the head, while others are from the heart. And the ones from the heart are sometimes years, yes, eternities, in coming.

Tonight as our family was eating its evening meal, Bootsie our cat jumped into the kitchen through the Cat Door, a little outside opening really intended for milk bottles. Bootsie used it many times a day, and often of an evening she would sit there on her "front porch," looking out toward the street. All we could see was a rear view of black and white Persian fur, and a gently swishing tail.

This evening when she entered the Cat Door, it was different. She bolted in like a streak of lightning, looked at us piteously during two brief spasms, then turned on her side and was quiet. A half hour later our sixteen-year-old son wrapped her in an old red velvet curtain, saying, "We want to bury her royally." Our two younger girls added the last touches to her grave, two branches of peach blossoms and a little white wooden cross.

Of course we shall miss her, as you missed Pepper. It was quite a trick the way she could walk around the Chinese vases on top of the piano, without moving them a hair's breadth. Or how she would sleep next to the pounding typewriter.

But you asked why the Lord didn't help you and your dog Pepper. I am sure the Lord did help your puppy, for He says in His Word that not even a tiny sparrow falls to the ground without His seeing it. Then how could His loving eye miss your Pepper and our Bootsie? And after all, Ray, isn't love the greatest thing in the world, for a dog as well as for a boy? You could not forever avoid the measles, but with your mother's loving care you can now



look back on that sick time as an outstanding experience.

The Lord helped you, too. He gave you the companionship of a friendly puppy for a whole year, and your kind treatment toward Pepper will enrich all the days of your life, for the way a boy treats his dog shows the growing trend of his soul. Bootsie taught us far more than we ever taught her. When she was first given to us by two tearful little sisters, we felt that a cat's place was in the basement, particularly at night. Weren't cats to be tolerated, rather than enjoyed? So we dressed up a corner of the cement floor with a box of dirt and a bed of rags, but it was still a basement with a closed door, and she opposed it with all the catlike wisdom of her nature. She scratched at the door, maybe at six in the morning, but more likely at four—anything to remind you that while you were upstairs in a warm bed, she was downstairs in a cold basement. Her bed thereafter became the rug under the dining-room table. Now she was on a level with the family, and do you know she never bothered us after that—never unless we overslept?

So when I stroked her lifeless body for the last time, I said, "Thank you, God, for letting us have Bootsie these two short years. She's only a cat, but she has brought us an awful lot of happiness."

Why didn't the Lord help you and Pepper? He did, Ray, in far greater ways than you will ever know.

Everett C. Schneider

Homework

Oh, I have so much work to do,
My washing, ironing, and dishes too.
My math, my English. Oh! my report's due;
Sweeping, dusting, baking, whew!
I wish those teachers only knew
How much I have to do!

—Joyce Claiborn, age 12
California

What Do YOU Think?

SEND IN YOUR CONTRIBUTIONS

Today I walk through the garden with you,
The stars and sky are so clear and blue.
The water is so deep and low
You can hear it ripple wherever you go.
The flowers in our garden are pink and white,
The birds sing with joy and delight.

—Hope Harrington, age 5½
Anderson, Indiana

Baby Brother

If you have a baby brother,
Do not spoil him all you can;
Teach him to love one another,
Then you'll have a little man.

Written by Ethel Sager when she was five years old. Miss Sager is now Dean of Girls at Ottawa Hills High School in Ohio and special lecturer at Toledo University.

Good Games Galore! ENCYCLOPEDIA OF GAMES

By Doris Anderson

Packed full of active games, quiet games, games for boys and girls, young people, adults, social and church gatherings and every other type of group or family gathering. Includes games for winter and all seasons, water games, games to play while traveling and party games. Illustrated; Publication date—February 28, 1954. \$3.95

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A BOUQUET OF ROSES

(Continued from page 22)

Stuart refers to that worthy notable as "Good King Wet-slush-slush." And Doug is convinced that the men who patrol the aisles at the Saturday movie matinees should be called "hushers."

Elinor recently moved into the ranks of professional writers when she sold a verse feature to the *Daily Tribune*, the local paper for which Stuart runs a newsroute. What with congratulations and stares of admiration coming at her from all sides, Elinor's pride was on the verge of swelling to dangerous proportions when one day a neighbor's small boy asked a deflating question: "Do they let you print those pomes just because Stu is a *Tribune* carrier?" Turning the beam of her penetrating poetry on herself, Elinor wrote:

*"I've discovered that whenever
I decide I'm rather clever,
Suddenly I trip in space
And fall upon my silly face."*

Despite their tendency toward rugged individualism, the Roses work, play and pray together. They attend church as a family, with the boys going to junior church while their parents attend the service for adults. If one of

the family gets sick, then everyone stays home and a service is held in the living room. "This," says Mrs. Rose, "gives us an excellent chance to learn some of the great and beautiful passages of the Bible. After reading Fulton Oursler's story of the life of St. Paul, we began memorizing the 13th chapter of First Corinthians. The children take part in the reading, and also lead us in the hymns. If we learn that there are neighborhood children who haven't been able to get to church, we invite them to worship with us. This often leads to a lively discussion of one of the children's questions, such as the one recently asked by Douglas: 'How can I believe in God if I can't see him?'"

God is no one-day-a-week subject with the Roses. Grace is always said at the table by one of the boys, and their prayers are heard every night by either Dana or Elinor. "God has become such a vital part of even our most casual conversation," says Mrs. Rose "that He is as necessary to us as the air we breathe. As a result, it seems very natural to me, at any time of the day, to send up little notes of thanksgiving or pleas for help—as we talk to a wise, sympathetic Friend." THE END

HOMEMADE CROSSES

(Continued from page 29)

staff me comfort still. Goodness and mercy all my life shall surely follow me. And in God's house for evermore my dwelling-place shall be." Confidence replaces fear when our trust is in God instead of in ourselves.

We sometimes make crosses out of sorrow, too. Sorrow is a natural consequence of the loss of a loved one, but it was never intended that we make crosses out of our sorrows. Yet we are prone to do it.

"Why does God do this to me?"

"Why did He take my father, my son, my daughter, my mother?"

Note how we say it, as we make our cross of sorrow: "Why did He do this to me?"

A woman clothed in black came to a doctor friend of mine. She needed help. Her father-in-law had died and she couldn't get over her sorrow. Quiet talking through many appointments brought the patient to see her sorrow wasn't real. She was using it to get even with her husband. Now he seemed to notice her; he gave her special attention; he was moved by her apparent love for his father, especially as she had shown no particular love for him while he was alive. Neighbors were moved by her great display of sorrow, too. But she knew what was

happening. She found herself shouldering this heavy homemade cross.

She gained freedom at last when she found the courage to acknowledge to herself that her real sorrow was with herself and her failure to get on with her husband. Through the grace of God, she found the way to a new life; she cast away her cross of sorrow and carried instead a song in her heart.

Sorrow is an inevitable part of life, but how victoriously we can deal with it when we carry it to the Heart where all sorrows are, and find there the courage to go on, with the sure knowledge that we shall see each other again in God's tomorrow.

But not all our crosses are big and heavy and cumbersome. Some that we make are convenient and small and handy. We make them out of excuses and actually begin to believe in them.

"I am too old to serve. I am all of sixty. I have served my day. Age is such a cross, you know."

"I am too young to serve. I haven't had enough experience."

"I can't teach a Sunday-school class. Oh, how I would love to! Of course, I can read. I have a high school education or better . . . but I just can't understand the Bible."

"I would just love to sing in the

choir, but I can't sing well, and I'm so busy besides."

So, on and on, we make our little crosses out of the fabrics of our excuses and cover them with the false gold of our self-righteousness, and we convince ourselves and try to convince others that these are the crosses God gave us to carry.

No one is too young to serve. None is too old to pray, to witness to God's sustaining love and care. Anyone can read the Bible, and it will be opened to us if we search the Scripture diligently. When we attempt to teach others, what lessons we learn ourselves! And how often a mediocre voice is blessed when it is used to God's glory!

One answer will meet and destroy all these crosses of excuses: total commitment of what we are and hope to be, to be used as God sees fit.

Then these little homemade crosses lose their glamour and appeal, and we are satisfied only with the cross He would have us carry. And how very different that cross always is.

There is a beautiful story told of Charles Lamb and his sister, Mary. The girl was given to wild fits of insanity, and during one of them, she actually killed her mother. When the awful paroxysm was over and she became rational again and her gentle self, Charles felt it his duty to care for her. He sacrificed everything, even the prospect of a happy marriage. The care of Mary became his consecrated ministry in life. For thirty-eight years he was faithful in it. They came to know the symptoms of returning attacks, and brother and sister, hand in hand, would be seen moving, weeping, across the fields to the institution where she would be safe until the storm again had passed. It was a veritable Via Dolorosa, each clinging to the other.

How different is the cross that Charles Lamb lovingly took up each day for thirty-eight years from the ones we make for ourselves! He didn't have to take it up. No human being would have judged him ill had he said, "I can't go through this again!" The sister would have been the first to understand. But love prompted him to pick it up each day.

The cross our Christ would have us take up is always one we may leave, or carry, as we wish. We can pass by on the other side and the world may never know or condemn. But we know—and God. This cross is the task, the duty which love alone prompts us to carry. No other motivation suffices.

The real secret of the easy yoke and the light burden of the Christian life is in looking unto Christ daily. Seeing Him there upon the tree on Golgotha, we are shamed by the little we carry and the small part we play in the redemption of our time. THE END

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Sunday School Lessons

By Amos John Traver

• Sunday, February 7

HOW CHRIST SUSTAINS US

JOHN 6:35, 48-59, 68-69

JOHNS records a succession of dramatic events in the sixth chapter of his Gospel. It begins with the feeding of a crowd on the wastelands east of Galilee. To escape the pressure of the crowd eager to hail Him as their king, Jesus slipped away to a mountain top for prayer. Then His disciples, giving up the possibility of His return, set out in their boats for the west shore. Caught in a sudden, sharp storm, no doubt terrified by its violence, they saw Jesus walking on the waters. At first this was even more terrifying than the storm, but when they heard Jesus' voice, they took Him in their boat and sailed on calm seas to Capernaum.

In the meantime the crowd set sail in boats that probably came into the shelter of land to escape the storm. They found Jesus at Capernaum. This gave Him opportunity to chide them. They were seeking Him, he said, because He had fed them bread and fish. They saw Jesus as a "divine meal ticket," promising them an easy way to live. The rest of the chapter is devoted to Jesus' proclamation of Himself as "The Bread of Life." Their experience of the miraculous feeding across the sea is now a parable of Jesus' ministry to the soul.

Bread is the least common denominator of human need. It may be baked from many, varied types of grain, but it is the one basic need for physical life. Tradition had given the Jews the hope that when the Messiah came He would provide them with food just as God had sent their fathers manna in the wilderness. That meant that their bodily health and strength would be assured. The world is still looking for assurance of material comforts.

We know nothing of hunger here in our prosperous continent. It is hard to realize that millions go to bed every night with the gnawing pains of hunger. Our hearts are rightly stirred to sharing through the relief programs of government and church.

In the period between the two world wars a friend of mine made an extensive tour of Europe and Asia.

When he returned he tried to arouse people to an understanding that unless the hunger of the world was somehow satisfied, another war would come. Many other voices were raised in the same prophetic tone, but we would not listen. We are learning the hard way that the surest protection against the spread of Communism is food. Nothing has so shaken the puppet government of East Germany as the distribution of food and clothing by our government. CARE packages terrify the Kremlin more than bombs!

It is Christian to share food with the hungry. No apology is in order when the church sends food to prevent starvation. But Jesus moves on from the needs of the body to the deeper needs of the soul. He uses bread as a symbol of Himself. Just as there is universal need of bread for the body, so is there universal need of Christ. Physical life is important but not all important. To be at peace with God is vastly more important than to have a full stomach. Jesus offers this peace as freely as He gave bread and fish to the hungry multitude. All we need to do is to accept forgiveness of our sins in faith. He is the Provider.

When the hunger of body and soul clash, then indeed the test comes. Countless thousands in occupied countries have chosen persecution and death rather than betray what they believe to be right. What we need is a supreme conviction as to the relative importance of our body and our soul. Physically we cannot live without bread. Spiritually we cannot live without Christ. In some degree the test is always facing us, Christ or worldly comforts. For most of us the needs of our bodies can be met without compromise. But when the issue comes, physical life can only be purchased at the price of spiritual death. "He that hath the Son hath life; and he that hath not the Son, hath not life" (I John 5:12).

Questions:

In what way does the Lord's Supper relate itself to our Scripture lesson? In what other ways do we receive "The Bread of Life"? What are the symptoms and results of physical undernourishment? How do they illustrate undernourishment?

Based on International Sunday School Lessons: International Bible Lessons for Christian Teaching; © International Council of Religious Education.

souls? By what means can your class share physical and spiritual bread with the hungry? Look through the pages of CHRISTIAN HERALD for practical ways for sharing with the needy.

• Sunday, February 14

JESUS DECLARES HIS DEITY

JOHN 7:37-44; 8:12-19

"BACK to Christ" was once the slogan for many who admired Jesus but did not adore Him as God. They went back to Him for standards of personal holiness and for principles of wholesome social living; they talked excitedly about living by the Sermon on the Mount and the Golden Rule, but they insisted that Jesus never intended to be accepted as one with God the Father.

Volumes have been written to describe Jesus' social theories, His educational methods, His heroic devotion to truth as He saw it, and His stand for human freedom—all are worthy tributes! Many of His enemies would have become His friends if He had been satisfied with such admiration. They came to Him calling Him "Good Master," "Teacher" and "Lord." If only He had soft-pedaled His claims to deity, they would have flocked to His banner.

"To admire God," says one writer, "involves an irreverence equal only to the impiety of adoring a fellow creature." This was the irreverence that challenged Jesus at the Feast of Tabernacles as reported in our Scripture lesson. This feast, sometimes called the Feast of Booths, commemorated the wandering of the tribes of Israel in the desert. Two features of the celebration make even more dramatic Jesus' claim to be the Water of Life and the Light of the World.

The feast lasted eight days. Booths were built on the house tops and in vacant spots wherever available. Pilgrims usually occupied booths built outside the city walls. The Jews left the comforts of their homes for these eight days to remind themselves of the hardships of their forefathers and of their complete dependence on their God. Much time was spent in the Temple giving thanks to God. There was a formal processional each day to the Temple and on seven days a golden pitcher of water was carried. This reminded them of the water that flowed from the rock when the people complained that there was no water to drink (Exodus 17:1-7). The eighth day the pitcher was not brought to the Temple because it commemorated entrance into the land of Canaan with its flowing springs. Against this background Jesus offered them Himself as "The Water of Life." He, like the water that refreshed their fathers in



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the wilderness, was God's gift to bring health to their souls. In such a setting, such a bold claim finds its significance. The people knew He was asserting His intimate relationship with God.

Another custom of the Feast of Booths was the lighting of the court of the Temple with great candelabras during the first seven days. On the eighth day these lights were put out. This would recall the pillar of fire that guided their fathers through the forty years of wandering in the wilderness, and that the light was no longer needed after they crossed into Canaan.

There was no question in the minds of those who heard Jesus during those days of the feast that He was either the greatest of blasphemers or the Son of God. Water and light were more than figures of speech. They symbolized the saving power of the God of their fathers. And to make sure that they understood, Jesus voiced His claim to deity in no uncertain terms.

The claim of Jesus to unity with God is unique among the leaders of the world's religions. Buddha claimed only to be a rediscoverer of old forgotten paths. Confucius frankly disclaimed holiness and only offered himself as a teacher. Mohammed covered his head with a cloak on one occasion and said that unless God cast the cloak of mercy over him he had no hope.

The issue is clear cut. Jesus was either insane as His family sometimes believed; or He was self-deceived as some agnostics have held; or He was the evil tool of the devil as the Pharisees and their associates thought; or He was and is God and Saviour as the Christian church has confessed throughout the ages. In His presence admiration can never be enough.

Questions:

Look up the references in the Gospels where Jesus said "I am." (Use your concordance.) Last Sunday we studied one of them, "I am the bread of life." How does each of these words—bread, water and the rest—help us understand the claim of Jesus to deity?

• **Sunday, February 21**

SIGHT FOR MAN'S BLINDNESS

JOHN 9:24-38

IT IS a dramatic story John tells. It is a story of tender mercy shown an afflicted man and it symbolizes all that Jesus claimed to be, "The Light of the World." Physical healing of the blind becomes a parable of the healing of spiritual blindness.

There are several episodes in the story. It is introduced by a discussion of the case of a man born blind. To the disciples it was the basis of a good argument. If sin is the cause for physical affliction, as they believed, who

sinned, this man or his parents? How easy it is to philosophize about the troubles of others! The man was blind and that was what mattered to Jesus.

Then Jesus anointed the man's eyes with clay and ordered him to go and wash in the pool of Siloam. He went and was cured.

Neighbors excitedly discussed the mystery. Some thought it must be some other man for never had a man born blind recovered sight. Others knew it was the same man. When they quizzed him, he gave them a straightforward answer. He had not seen his benefactor but he knew He was called Jesus. So they took him to the Pharisees.

The Pharisees were strict observers of the Sabbath laws. To some of them the mixing of clay and anointing the eyes seemed work that could be put off for another day. Preserving the Sabbath seemed more important than the fact that a blind man could not see. So they called it an evil deed. Others more sensibly recognized that it was a good deed. So they asked the man once more about his benefactor. "He is a prophet," he replied.

Next the man's parents were called in. They identified their son but refused to be drawn into an argument with the Pharisees. "Ask him," they told their inquisitors. The Pharisees recognized that Jesus had scored with the public and that they could not undermine His influence by denial that a miracle had been performed. They hoped in this second interview with the man once blind to find some information that would help them discredit the miracle-worker since they could not discredit the miracle. They wanted the man to retell his story. He saw through their deceit however.

They need not argue with him. He knew! It was not theory but experience that made him sure of Jesus.

In the concluding episode the man meets his Lord and makes a public confession. What matter that he had been forbidden entrance into the synagogue for worship? Here, in the presence of Jesus, was a more holy sanctuary. For the first time he could look into the eyes of Jesus and see the hands that had healed him. How his heart must have overflowed with thanksgiving. And beyond the physical cure was the cure of his soul. As he could now walk in safety within his own home or on the street, so he could walk bravely down the path of life, even through the shadows. To realize and practice the presence of Christ is to receive sight by which we will see and do the right.

Questions:

Using the analogy of physical blindness, what are the handicaps and how does Jesus perform miracles of healing

blind eyes today? Can one be spiritually blind and not know it? How can spiritual blindness be recognized? What are some of the blind spots in our community?

• Sunday, February 28

CHRIST'S LOVE FOR ALL PEOPLE

JOHN 10:1-11, 16

STUDENTS in my classes, preparing to be pastors, are required to give special study to John 10. The very word "pastor" is a literal translation of the word "shepherd." To Orientals where shepherds were commonplace Jesus' references to shepherding would be full of meaning. We of the western world must understand the shepherd's life and work in the day of Jesus in order to think of Jesus as "The Good Shepherd" in the full meaning of the title. (Ed. note: See "Shepherd Life in Eastern Lands," January.) Jesus was a small-town boy, a lover of the countryside. It does not stretch our imagination to picture Him taking many a walk out into the fields and watching the shepherds with their flocks. He would be a prime favorite with the shepherds, I am sure, and an eager listener as they told tales of robbers, wild beasts, lost lambs and winter storms. Maybe they thrilled His boyish heart with stories of shepherds who gave their lives for their sheep.

Not only from shepherds tending their flocks outside the village of Nazareth did Jesus learn about shepherding. At His mother's knee He heard about Moses, tending the flocks of his father-in-law, and David, risking his life to protect Jesse's flocks, and many another hero of Israel's history who was called from tending sheep to tending God's people. In this section of the world where sheep were valuable and tending them a man's work, it is easy to understand why Jesus declared Himself to be "The Good Shepherd."

Oriental shepherds lived with and for their sheep, knowing each animal by name. They nursed the sick, trained the young to obey, carried tired lambs in their arms and tended the ewes at birth-time. But the sharpest challenge to a shepherd's faithfulness came when there was a lost sheep or lamb. It would be so easy to say, "Why worry? It is only one sheep. The rest are all safe. Besides, if the sheep is lost, it is its own fault. It would be greedy, always looking for greener grass farther from the flock, when I have provided my sheep with plenty of good grass where I could protect them. Why should I spend the night looking for a stubborn wanderer, too stupid to find its own way back?" A hireling, one that tended sheep for the pay alone, might excuse himself from responsibility, but not a good shepherd.

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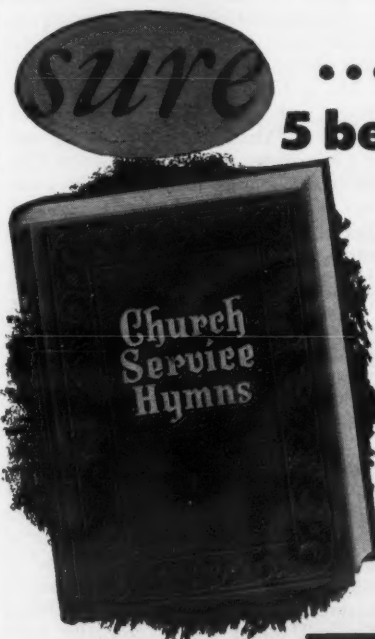
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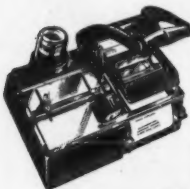
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would be within the interest of a good shepherd. He would rescue them from danger, take them into his flock, and treat them as his own, until he could return them to their owner. *More than the techniques of shepherding, to be a good shepherd required a shepherd heart.* The sheep were first in his heart. His own comfort and safety were always secondary.

How beautifully all this symbolizes the life and work of Jesus! I have visited churches in many parts of the world and one of the most often seen pictures of Jesus, on canvas, in mosaic, in stained glass, in embroidery, in wood carvings and sculpture, is Jesus, the Good Shepherd.

In one of Jesus' closing interviews with Peter, He commissioned him to shepherd His sheep (John 21:15-17). This commission is ours as well. While

we use the title "pastor" for those set apart by ordination for full-time Christian ministry, it should be as appropriate for every consecrated Christian. We too must have shepherd hearts. We too are called to be under-shepherds of the Good Shepherd. Though we are sheep, saved by the Good Shepherd at the price of His own precious life, we are also shepherds, His representatives on earth to be used by Him in His continuing devotion to serving and saving the lost.

Questions:

Look up the following and see what each adds to your knowledge of Jesus' life and mission and your duty as a Christian: Jeremiah 23:1-4; Ezekiel 34:1-24; Isaiah 40:11; Matthew 18:10-14; Mark 6:34; John 15:12, 13; Acts 20:28-32; Hebrews 13:20; 1 Peter 5:1-5; 1 John 3:16 Revelation 7:17.

VINCENT OF VIEQUES

(Continued from page 32)

as well as work. On hot days—and there are many in this latitude—gay young people meet at the church and are transported by the mission bus to the beach. Just as youth does the world over, these lively Viequan boys and girls enjoy swimming. But, there is a more serious side, too. They are instructed in Red Cross life-saving techniques and other first-aid routines, obviously important in a community surrounded by water.

Much has been done on Vieques through the outreaching ministry of American Methodists, but there are still jobs to be done. One of John Vincent's dreams has to do with the creation of a fishing fleet and a fish cannery that would provide more job opportunities. The other ties in with the hope that the island will become more and more a destination for tourists. The missionary envisions glass-bottomed boats, like the ones at Catalina and Silver Springs, revealing the beauties of a sea bottom that combines coral formations and submarine vegetation.

What the Vincents have done to provide transportation and supervision for youth at the beaches is only a part of an extensive, well-organized recreational program designed to occupy in wholesome fashion large amounts of what might otherwise be dangerous leisure. There are, for example, fifteen baseball clubs which annually hold their own "World Series"—an event that arouses relatively as much excitement in Vieques as do the Dodger-Yankee encounters.

Little Vieques, like many a metropolis, is experiencing its own slum clearance. When the Vincents arrived, their parsonage was uninhabitable. The cistern was contaminated, the roof

leaked, there were bugs, cockroaches and rats.

The new parsonage which they later erected on a hilltop overlooking the town, serves as a model of what a home can be. Its site was the gift of the mayor. The excavation for the house and road leading to it were bulldozed out with a Navy commander at the controls. The parsonage is already doing an exemplary job. The contrast of Christian homes with others in Vieques is marked. Not because of larger income but of a more hopeful outlook, the Vincents' parishioners are keeping their meagerly furnished homes neater.

All over the island old housing, long a liability from the standpoint of sanitation, morale and morals, is coming down. Through the Vincents' influence parishioners are becoming dissatisfied with their crowded one-and two-room galvanized zinc and scrap wood shanties. Most of these drained into gutters or into the patios where children played. Now a number of Viequans are manufacturing their own concrete building bricks and whole families cooperate with one another in the construction of new homes. Including electricity and bathroom equipment, modest but attractive little places are being built for \$1,000.

Whenever he can, John Vincent tries to turn one into two. It is on this principle that the Cooperative Store, under Mrs. Vincent's supervision, is operating to help solve the high cost of clothing problem. Boxes and bales of outgrown and cast-off garments come from church people in the States. The material is refurbished, then sold or bartered, not for its true value, but for prices adjusted downward to the prevailing income on Vieques. Surplus

stock and cash profits are used for destitute families.

The missionary has found his Spanish-speaking friends quickly responsive to the opportunities for self-help he has opened to them. "Neither laziness nor lethargy but lack of opportunity lies behind the low living standards and illiteracy," he says. "All who are aided in a material way gladly give compensation to the mission in some form of service." He is encouraging the making of handicraft articles for which each participant receives a credit certificate at the store.

It is estimated that nearly one third of the island's population is in one way or another related to the mission. Specifically, the discouraged little group of forty which the Vincents found has grown to about a thousand.

And the gains have not been exclusive for Viequans. It is a well attested Christian principle that what we unselfishly do for others often returns to us in the form of direct tangible benefits for ourselves. American Methodists who have been supporting the work of the Vincents and their associates for seven years, assumed their generosity was all in behalf of other people's children—faraway, Spanish-speaking islanders in the Caribbean. It turned out that they were also helping their own.

For of the thousands of U. S. Navy and Marine Corps men who come here each year for maneuvers, a large share are Methodists. Many of these men have come under the helpful benefits of the mission. Not only have they been pleasantly entertained on the installations by the charming and talented young people, who in groups have come out with guitars and maracas to play and sing for them, but on Sundays the youth choirs have helped the Navy chaplains both in camp and open field.

Bored soldiers and sailors on leave, with nothing to do and nowhere to go, are easy victims of liquor and vice.

It is at this point that Vincent's *Fraternidad Jovenes Metodistas* come in. These Methodist Youth Fellowship girls hand out mimeographed invitations to attend church services and the activities at the three mission-operated community centers. With a mission program of organized sports, and with their recreational centers, wholesome friendship and hospitality and home-like services of worship, they are saving many a U. S. lad on liberty from sordid and later-regretted experiences.

What father and mother in the U. S. A. would not thank God to know that their missionary contribution had been instrumental in taking care of their own son far from home?

Yes, it was a good day when Vincent came to Vieques!

THE END

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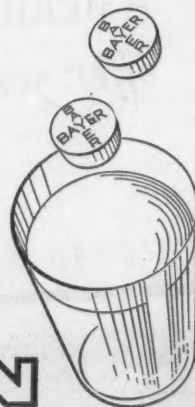
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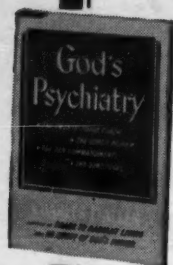
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THE New Books

Reviewed by
DANIEL A. POLING

UNTIL VICTORY, Horace Mann and Mary Peabody, by Louise Hall Tharp (Little, Brown, 367 pp., \$5).

This is the most delightful and deeply moving, authentic biography since the author wrote "The Peabody Sisters of Salem." And, of course, one of the sisters, Mary, reappears as the adoring wife of the heroic figure of this volume. Horace Mann was one of the preeminent Americans of his period. He could and did succeed in any field he entered, but he is best known as the father of coeducation and one of the most dynamic figures in the history of American free schools. Out of an early near-atheism, he came into a profound religious experience which highlighted all his future activities. The Mary Peabody-Horace Mann romance is an epic love story. Reader interest is aroused and maintained throughout a brilliantly executed and composite editorial picture.

THE IRISH AND CATHOLIC POWER, by Paul Blanshard (Beacon, \$3.50).

The author of this volume is the most controversial figure in the interfaith religious field. Bishop Fulton J. Sheen says, "Ireland is the last bastion of Christian civilization in Western Europe." And Paul Blanshard affirms, "Ireland is the No. 1 exhibit of Roman Catholic power in the English-speaking world." He also says, "The Irish story is the great success story of clerical rule in our time. The Irish Republic is the only modern democracy with no divorce, no birth control and no public school system. If America ever becomes Catholic, Ireland will be the living model."

The present volume completes the Blanshard trilogy. His two previous books sold nearly 300,000 copies. It is bound to be controversial. I would not even attempt to write a final review, until I have reread it with the utmost care.

TRIUMPH AND TRAGEDY, by Winston S. Churchill (Houghton Mifflin, 800 pp., \$6).

This latest is certainly the most controversial of the distinguished Churchill series. Seldom, if ever, has literary merit and recognized supreme statesmanship been combined in one man. Between these backs, Sir Winston brings to a dramatic close his panoramic history of the Second World War.

"Triumph and Tragedy" is far more than an account of military and naval

action. It is a revelation, and at times an appalling revelation, of the thinking and maneuvering behind the scenes. In between the struggle for victory and the even more significant struggle for post-war dominance, we are given the intimate picture of the Roosevelt-Stalin-Churchill relationships. There are times when free men, reading these pages, will cringe before the revelation of the Balance of Power agreements and the under-the-table bartering of the rights of little peoples. The assurance that all of this was in the interest of military victory, and that much of it was to have passed with that victory, does not at all reassure.

Here is a volume that will be discussed throughout the next fifty years.

THE ROMANCE OF JESUS, by Daniel A. Poling (Association Press, 236 pp., \$3).

We are indebted to Association Press, and to the author, for refusing to let this book die. First published in 1931, and an immediate best-seller for a decade, it became and still is one of the very few "biographies" of Jesus entitled to the word "classic." It is a sublime and sublimely moving story of the sublimest Life ever to grace our earth.

It is well known that Dr. Poling has a way with drama. He can see it in everyday life, illuminate it with piercing imagination, make the commonest thing glow with meaning and vitality. But when he handles the greatest drama of all time, enacted by the greatest Man who ever lived—what then? The reader gets his answer in this book. Movingly tender—particularly in those passages dealing with Jesus' contacts with children, with the simple of faith and the sinning—"The Romance of Jesus" is replete with the spirit of Him whose story this is. And there are passages, many passages, that ring with unmatched eloquence.

From the Foreword you get some idea of the reverence (and the excitement) with which Dr. Poling approached his subject: "Jesus is the greatest fact of history," he says. "His face is the center of art, His name is above every name, His theme is the heart of song. His book is the greatest ever written, and His story the most beautiful ever told. On these pages I have sought to put that story down as I have heard or dreamed it from my childhood until now."

The result of that aim is a book that belongs in the library of every Christian family in America.—C.W.H.

JEDEDIAH SMITH AND THE OPENING OF THE WEST, Dale L. Morgan (Bobbs-Merrill, 458 pp., \$4.50).

Here is the most authentic adventure story and the finest historical biography that has yet appeared in its field. Jedediah Smith was a fabulous character. His exploits have become apocryphal, but they were the personal adventures of a real man—a "mild and Christian young man," as he was described by one of his contemporaries. Quick to meet danger but slow to provoke it, he repeatedly risked his life for his comrades. On these pages his exploits are followed from Saint Louis across the prairies and beyond the Rockies

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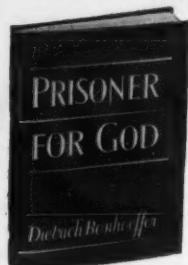
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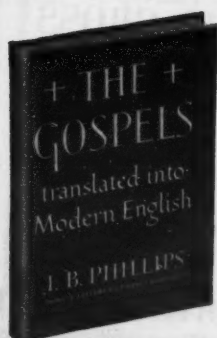
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PEACE WITH GOD, How to Choose in the Hour of Decision, by Billy Graham (Doubleday, 222 pp., \$2.50).

Billy Graham, the most successful mass evangelist of this generation, who is sometimes described as the 20th Century edition of Billy Sunday, has poured his radiant spirit and his living dynamic faith into these pages. These chapters are the sermons Billy has preached to hundreds of thousands of people. They are the bugle calls that have rallied thousands of men and women, young and old, to the Flag of the Church and the Banner of Christ.

If you would know Billy Graham, read on these pages.

BEYOND TODAY, by Rolf Thomassen, translated by Torgim & Linda Han-naas (Augsburg, 163 pp., \$2.50).

Here is one of the most deeply moving books of this or any other year. It carries a three-way challenge—physical, mental, spiritual. It is an autobiography, an autobiography with a purpose. The writer who pours himself into these pages would bring the separated worlds of the healthy and the handicapped closer to each other. The appeal is for understanding motivated by Christian love. It is a terribly candid book, but also it makes the healthy ashamed of their small complaints while it calls the handicapped to the heights—and if this man could reach them, then you surely can.

WHAT PRAYER CAN DO, by the Editors of *Guideposts*, with photographic commentary by Lucien Aigner (Doubleday, 95 pp., \$2.50).

Guideposts has become one of the most vital and dynamic publications in the broad American field. It is unique. Under the editorship of Dr. Norman Vincent Peale, it has found its way into the minds and hearts of literally millions of Americans of all ages, faiths and social spheres. This volume is filled with tremendous real-life examples of the power of prayer and is also a guide to effective praying.

'MR. POST OFFICE'

(Continued from page 28)

—and I'd like to stick to my chores." His supporters quickly quieted his fears. "You're running against an extremely strong opponent—and you haven't got a chance. It's just that we have to put someone's name on the ballot. So stop worrying."

To everyone's amazement including his own, however, Frank won by a landslide.

After serving for two terms, he refused another nomination, and eagerly returned to his farm. But he had barely resumed his "chores" when he was tapped for another important job. Alfred M. Landon, who was later to become Republican nominee for President, and who was then running for the governorship of Kansas, found that he was being falsely accused of being a "front man" for the Kansas oil interests. Realizing that the Kansas farmers would listen only to a man who was known and respected as a farmer, Landon conscripted Carlson as his campaign manager. Fully convinced of Landon's integrity, Carlson accepted the post, campaigned the state from one end to the other, and Landon was swept into office. But when, as a triumphant campaign manager, he was offered the choicest plums of patronage, he shook his head and smilingly told the new governor, "You don't want a man around here with mud on his shoes. A fellow like that belongs on a farm—and that's just where I'm going."

But once again Frank's chores had to wait. His friends nominated him for Congress. Again he turned his farm over to a manager, again he ran against an "invincible" opponent, and again he was avalanched into office—this time into a national post which he was destined to hold for the next 12 years. Distinguishing himself as a tax expert, Representative Carlson was soon appointed as chairman of the powerful Ways and Means Committee, which initiates all national tax legislation, and was later named to the Hoover Commission as a consultant on the reorganization of the executive branch of the government.

After leaving Congress, Carlson was twice elected to the governorship of Kansas as the state's first "farmer-executive" in 40 years. In his first campaign he ran on the platform that the state's age-old liquor issue should be settled by a popular referendum. "Although as a lifelong teetotaler I have always been personally opposed to drinking, I still felt that the issue should be determined by the will of the people." It was during Carlson's first administration that Kansas passed a bill repealing the dry law.

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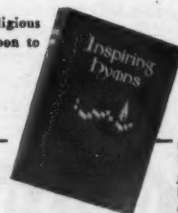
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that he had one of his most memorable religious experiences. When Kansas State College erected an imposing new chapel, Governor Carlson called upon his old friend and fellow Kansan, General Eisenhower—then president of Columbia University—to dedicate the new building. "The occasion," says Carlson, "proved to be particularly meaningful, for it revealed something that we never fully realized about each other—that we were both dedicated to the same religious beliefs and feelings. When we walked away from the ceremonies, we found that without intending to we had somehow got off by ourselves. For fully half an hour we walked along silently, each of us deeply meditative. And then suddenly Mr. Eisenhower turned to me and with an effort to control the powerful emotion that gripped him, he said, 'Frank, there are just no two ways about it. If we are to continue to grow as a world-leading nation, there is one thing we will simply have to do—and that is to get back to the fundamental teachings of the great Man who walked the shore of Galilee.'"

Despite his intense Americanism, Senator Carlson has never lost his ancestral language. When he recently visited Sweden—both as President Eisenhower's personal emissary to King Gustave, and as president of the International Council for Christian Leadership—he delivered a series of addresses in fluent Swedish.

As a family man, he has been married since 1919 to the former Alice Frederickson of Concordia. They have a daughter, Eunice, and a foster son, Millard Ross, who was adopted at the age of four.

At 60, Carlson is still a "dawn riser." Although he was once an avid golfer, his only current hobby is to take long early-morning walks, either through the rolling farmlands of Concordia or the silent, deserted streets of Washington. As a member of the ICCL, Carlson and some 20 other senators meet every Wednesday morning in the Vandenburg Room of the Senate for study of the Bible. And as he has done ever since he was a child, Carlson still prays daily.

Despite thirty years of hard-driving achievement, Carlson has no intention of letting up on the throttle. Everything he has done to date has been merely a warm-up for what he now hopes will be his most lasting contribution—the reorganization of the United States Post Office. "We are in danger," says Carlson, "of forgetting the basic concept on which this great institution was originally established. It was not created to make money, or even to be economically self-sustaining. In the words of Congress itself, the

(Continued on page 78)

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Second Businessman: "Now you drive over, eh?"

First Businessman: "No, I just don't make any."

—The Lookout

Value of Knowledge

Student (airing his knowledge at home): "I'll explain deduction. In our backyard, for example, is a pile of ashes. By deduction that is evidence we've had fires going this winter."

Father: "By the way, John, you might go out and sift the evidence."

Reserved Judgment

A mother asked one of her little daughter's party guests if she was having a good time. "I don't know," she answered, "I haven't eaten yet."

Fashionable

One day Mark Twain arrived in a Canadian hotel and, glancing over the register, took note of the signature of the last arrival: "Baron—and valet." Twain signed, and when the clerk looked at the register, this met his eye: "Mark Twain and valise." —The Lookout

Taskmaster

A businessman thought his staff rather lazy and indifferent, so he pinned up the following notice on the bulletin board:

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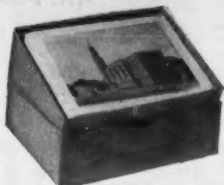
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'MR. POST OFFICE'

(Continued from page 76)

post office was created 'for the dissemination of useful knowledge for the good of the public, and to promote the communication of vital intelligence between its citizens.' As far back as 1775, our first postmaster, Benjamin Franklin, laid down the fundamental recommendation that 'if the necessary expense of this establishment should exceed the produce of it, the deficiency should be made good by the Continental treasurers.' I see no reason for deviating from that basic concept—for if as an instrument of national enlightenment the post office was valuable to this country 150 years ago, it is surely many times more valuable to us in this present day of complex and swiftly changing events."

The senator's position is strongly substantiated by statistics. Every individual over the age of ten, or about 120,000,000 people in this country, buys an average of about 30 magazine copies a year—which means that ten million magazine copies are sold in this country every day. No other country in the world has a comparable tool of communication.

Today we are spending about three billion dollars a year for the maintenance of our Departments of Agriculture and Commerce, and nearly six billion on public-school education—the per capita cost of which amounts to approximately \$6.60 for Commerce, \$13 for Agriculture and \$38.60 for educating our children. While the overall deficit of the post office is about 400 million dollars a year, the directly chargeable additional cost of second-class mail is only about 60 million dollars—or a per capita cost of *less than 40 cents a year*.

"Like the post office," says Carlson, "our schools and Departments of Commerce and Agriculture are public services. But whereas they are individually useful to only certain sections of our society—the post office is vitally necessary to everyone of us. Since we are apparently willing to spend billions for what are essentially limited services, I certainly see no objection to a 40-cent tax which enables every American capable of reading to have access to the most constant, current and comprehensive source of information ever made available in any place."

Senator Carlson is of the firm belief that no further increases of postal rates should be enacted until his survey has been completed. To assist him in his study, he has appointed a ten-member Advisory Council composed of prominent industrial, civil and labor leaders. This council, in turn, has commissioned the National Industrial Conference Board to determine the effect of postal

fees on our economy, and has also commissioned the National Educational Association to evaluate the cultural contributions of the postal system.

Although in operation for only a short time, the Carlson Committee has already come up with some dramatic findings. It has revealed that much of the postal deficit is due to a flagrant waste of manpower and an appalling lack of modern equipment. "It is high time," says Carlson, "that we took the main burden of mail delivery off the backs, legs and feet of our postal employees." The efficient use of lift trucks, mechanical conveyors, sorting machines and canceling devices would go far toward abolishing the obsolete methods now in use. In every post office in the land one or more men stand behind windows using expensive manpower to do little more than sell two- and three-cent stamps. In place of this there should be modern stamp-vending machines, not only in post offices, but also in supermarkets, drug stores and wherever people find it convenient to shop. Mails that need to move fast should be carried by plane. Slower mails could be moved by trucks or even freight cars. New laws should be instituted so that railroads, trucking companies, ships and airlines might compete more freely in moving that type of mail for which each is best suited. And the use of envelopes in three or four standard sizes would reduce the huge job of cancellation.

NOW under consideration by the Carlson Committee is a plan to charge five cents an ounce for air mail which would include all first-class mail to be carried a distance of more than 400 miles. (Local first-class mail would remain at three cents an ounce.) Such air-expedited mail would produce an estimated increase in postal revenue of about \$330,000,000. In short, by *reducing* the present charge for air mail and by *speeding up* the delivery of almost *all* first-class mail, it would be possible to cut the current deficit to an almost negligible amount.

"Because of the service the post office performs for all of us, in all its classes," says the senator, "it is obvious that the quality of this service must be kept high and the cost low if the public interest is to be adequately protected. And to this end it is imperative that we thoroughly investigate and reorganize our present postal procedure, which should then be kept under constant surveillance so that it does not once again fall into chaos."

For Frank Carlson, this represents more than an opinion. For him, it represents a crusade.

THE END

Covenants of Friendship

Jesus' wish to share a last meal with the disciples
is rooted in a symbolic Oriental custom of His day

By FRED H. WIGHT

IN BIBLE Lands, eating a meal, and especially sharing salt, is considered to be a covenant of friendship. One reason why Jesus was so anxious to eat the Passover meal with His disciples before His death on the cross was that He might make His covenant of friendship with them. "And when the hour was come, he sat down [literally, reclined], and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer" (Luke 22:14, 15).

His disciples would later break their covenant with Him, but He wanted them to know that they could count on His covenant with them.

At the last supper Jesus indicated His betrayal as He ate together with His disciples. "And as they sat [reclined] and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful and to say unto him one by one, Is it I? And another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish" (Mark 14:18-20). All of them were dipping in the dish with Jesus, and in doing so they were all making a covenant to be the friend of Christ, and this included Judas.

Jesus told John that the betrayer would be the one to whom He would give "the sop" after dipping it in the sauce. "Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon" (John 13:26).

In the East, guests are arranged

around a large dish that contains the meat. The sauce is usually in another dish. A piece of thin bread is broken off and "cupped" so as to use it much as we would a spoon for eating the liquid part of the meal. Often a piece of the meat will be dipped in the sauce before it is eaten, or be placed on the "bread-spoon" and then eaten.

But what is "the sop"? It is the choicest bit of food that the host puts in the "bread-spoon" and then places personally in the mouth of one of the guests. Why does the host thus single out one of his guests? What is the meaning of "giving the sop"? It means the doing of special honor to one of the guests. In giving Judas *the sop*, Jesus was doing him honor. But why did Jesus so treat Judas? He did it as an expression of His wonderful love and grace, and it was the Saviour's last effort through kindness to try to get Judas to change his course of action. When Judas sinned against such love as that, then there was no more hope for him. "After the sop Satan entered unto him" (John 13:27).

Judas committed the sin of breaking his covenant of eating together with Jesus. In the East, for a guest to accept the hospitality of a host and eat a meal with him (thus making a covenant of friendship) and then do anything ill against the host, is considered a heinous crime.

The Scriptures give examples of such a sin. The prophet Obadiah says: "They that eat thy bread have laid a wound under thee" (Obadiah 7). David refers to having been treated in a similar way by one who had been guest at his table. "Yea, mine own



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familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me" (Psalm 41:9). Jesus applied this same verse to Judas His betrayer: "I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me" (John 13:18).

Although Judas was the only disciple to betray Jesus, nevertheless they all were guilty of breaking their covenant with Him. We are familiar with the story of how Peter denied his Lord; he broke the covenant he made with Jesus at the last supper. All the disciples forsook Christ and thus failed Him in the test.

When such a covenant has been broken in Oriental lands, it can be renewed by eating together again. And

it is interesting to notice that after His resurrection, Jesus gave His disciples several opportunities to renew their broken covenants with Him. "Jesus saith unto them, Come and dine. . . . Jesus then cometh, and taketh bread, and giveth them, and fish likewise" (John 21:12,13). Williams translates Acts 1:4: "And once while He was eating with them." How glad they must have been to renew with Jesus their broken covenants of friendship.

We who are disciples of Jesus today have, like the men of old, many times broken our covenants with the Saviour. But when we come to the Lord's Table, it is our privilege to renew our covenant with Him.

We can always count on Christ's friendship for us. Can He always count on our friendship for Him? **THE END**

DAD SUFFERS A VICTORY

(Continued from page 26)

business. He didn't in mine. Pod stormed, "Why doesn't he fight back? I'm going out there and take a swing at—"

There was a pounding on the stairs again and down came not another Choral Discussion Society member but Stover Watkins, Pod's father.

Pod gasped in fright and jumped back as if he were shot. Stover Watkins' greasy working clothes were taut over his giant body and his hat was dragged crooked over his eyes. His gait was swift and menacing. The ladies fell back at his approach and Dad stood alone. "Hello," he said in his friendly voice, and then, "Why, you're Pod's father, aren't you?"

"Any of your business?" snarled Stover. "But since you ask, I'll let you in on a secret. I know you too—with your sugar words. Butter wouldn't melt on your tongue, would it, Parson? I know you've been working on my kid, too, getting him to go against me, teaching him—"

"Just a moment," Dad's voice was firm. "You've got the church and me all wrong. Pod came because he was lonely and—"

"Can I help it if he's lonely?" shouted Stover. "You can blame your—" his eyes narrowed even more, and his mouth clamped down like a metal lid as he clipped out the rest—"you can blame your *Almighty God* for that!"

He pulled from his chest pocket a piece of lined yellow paper, and thrust it at Dad. "I came down to give you a present, Mister. I owe you some thanks for this."

He waved the paper under Dad's nose. "My boy was always a good kid, tough maybe but decent. Never lied, never caused any real trouble. Look what I walk into today. I give him

orders never to go near any church. And he minds me, always minds me, understand? He minds me until he meets up with your boy—and you. I go home today and here's what I get. 'Dear Father,' he says, 'Sorry I've been lying about where I was after school. I've been with Jeff, the minister's kid, and I've been to church. It is my spot. If you don't say O.K. I will hike out and get me a spot in another town. Your loving son, Pod.'"

Stover crushed the note in his hairy hand. "There's what you've done to my boy. You've ruined him!" He stepped closer to Dad, his long arm swinging back. "And here's your thanks!"

He let go a clean, hard right to the jaw and knocked Dad flat as a pancake. The Choral Discussion Society ladies screamed.

"He's killed!" shrieked Bertha Bellikan. "The poor man is killed!" She sailed forward at Stover as the others rushed to Dad. I made a dive under their legs and reached him first, stuck my jacket under his head. Everyone was yelling, and a dozen or more of the kids were battling Bertha Bellikan for the first chance to pound Pod's father. Pod stood still between us and his father, staring at his father with wide, disbelieving eyes. He said nothing.

"You—you villain!" shouted Bertha Bellikan, gathering steam. "Mr. Curtiss was the best friend your boy ever had. He stood up against the whole lot of us, took ridicule and criticism and the threat of being thrown out because he loved your boy and others like him. He took God's own time to be what obviously you are not—a father to your son!"

Stover had gone pale. His big face was working in a terrible manner, like a cracked piece of old pottery that is

breaking at last. But he was defensive. "He taught my boy to lie. He turned him against me! But I didn't hit him so hard. I'll bring him to." He tried to get free but a dozen boys and Bertha Bellikan were too much for him in his present confused state.

"You won't lay your hand on him again," said Mrs. Bellikan. "And you're blaming him for what you did yourself. You can't blame our minister and you can't blame God for your own faults!" She shook her finger at him. "And listen to me—you can't bargain with your boy's soul!"

Then the impossible happened. Stover Watkins slumped down on a chair and began to cry. He was not drunk and he was not hysterical. But he cried. He cried hard, great deep heaves like involuntary eruptions from a stubborn old volcano. Pod made a leap forward and threw his arms around his father's neck. "I love you. I do honest," he cried brokenly. "And, Dad, it's on the square. God loves you too."

Stover held Pod tight and after a while he lifted his head and said in a halting voice to Bertha Bellikan, "I loved Pod's ma an awful lot. She died when he was born. I never got over blaming God for that. We had a tough time, Pod and me, but we always stuck together."

"I'm not a drinkin' man, but I guess I've done a lot of hanging around, you might say, because I was lonely. I know it's no fit life for a kid but—but I can't bear to—to lose him." He buried his head in his hands, and his sobs seemed to shake all his sorrow loose inside him.

"Later," he continued, looking up, "I knew this—this church business was getting to be just as much a problem for Pod as it's been for me, but all I could do was to fight it—fight it with my hands. That's why I came."

Mrs. Bellikan said, "God needs people to work with their hands—" She stopped short, as if remembering something important. Then her face paled

ANSWERS TO BIBLE QUIZ

(See page 28)

1. (a) He was cured. (b) He was more than 40. (Acts 3:2-9, 4:22.)
2. They lured the enemy to a river valley where the cavalry became confused. Rain and flood aided them. (Judges 4:6, 13-15, 5:4-6, 12, 15, 19, 21.)
3. In the plague of lice called forth by Moses. (Exodus 8:17.)
4. (a) Manna. (b) Quail. (Exodus 16:12-15.)
5. (a) Pilate's wife. (b) She had been troubled about this in a dream. (Matthew 27:19.)

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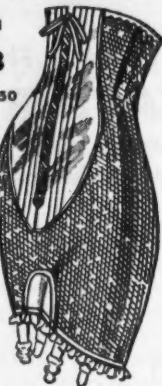
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and a look of quick understanding flooded it. "Needs people to work with their hands," she repeated in a scarcely audible voice, and closed her eyes momentarily, murmuring something that sounded like, "Forgive me for being an idiot." Then she marched over to where Dad was beginning to come to and had opened his eyes, considering his private multitude with a slightly surprised frown. You could see Bertha Bellikan was trying hard to be gentle. Nevertheless, she yanked at his shoulder. "This is no time to be prostrating yourself, Reverend," she said in her usual brassy voice. "Rise up and be about God's business. You've a needy congregation here this minute that needs some good, stiff preaching and some good, straight praying. Rise up, Reverend!"

Still dazed, but with a dawning look of comprehension beginning to show in his eyes as he recognized the lightly-disguised eagerness in Bertha's face and saw Stover Watkins' outstretched hand, Dad rose. THE END

DOLLARS AND SENSE

(Continued from page 6)

fine tone and anyone knows they're not putting as good materials into organs today. The committee decided not to consider a new organ at this time. To buy a new one would place a financial strain on the church treasury. We agree that with a few repairs and new parts the present organ can be put in shape for many more years of service.

Respectfully,

J. Cashmere

Chairman, Organ Committee

P.S.—How about that new car, Reverend? I'm still waiting to hear.

• • •

Dear Mr. Cashmere:

Mrs. White and I discussed the matter of a new car today. To help us make up our minds we took a long drive through the country. Frankly, Mr. Cashmere, our Little Betsy seems just like one of the family—probably because all our children had their first driving lessons with her. We feel it would be hard to give her up. Besides, I like the way she rattles. And I find that by skipping second gear I don't even notice the dead plugs. These old cars have excellent materials in them and you can't beat them for sturdiness and performance. I'm sure you will agree that the smart thing for us to do is to take Little Betsy in for just a few repairs and new parts. Then we can drive her for a long time yet. Also, we can't afford a new car.

Very truly yours,

Reverend Henry White

P.S.—Thanks for your time and trouble on the organ committee.

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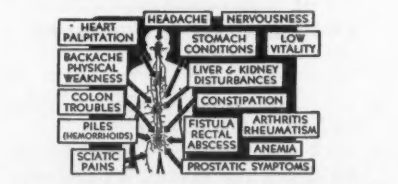
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SLUM DOCTOR

(Continued from page 44)

share a home in Scarsdale, New York.) There was a time when the community around Deering, N.H., was shy of doctors. When a mother brought her a seven-month-old baby weighing 7½ pounds, she couldn't resist. Other baby cases followed, and for a while she ran what was almost a baby clinic in the summer. She had a summer vacation school, too, for youngsters needing lessons in living; this, along with a farm she once owned, have been turned over to the Congregational Christian Church to use as a conference grounds, in memory of her daughter.

In New York, Dr. Campbell, still general director of Judson, continues to come in for two clinics a week and is always on call. The erect bustling little woman is full of plans for the future.

Only the other day she got worried because one of the little girls who come to the clinic was getting behind in her schoolwork. Observation disclosed that she'd learned her addition all wrong and the poor grounding was throwing her off.

"If we could just have our child guidance clinic again," moaned Dr. Campbell, and then ticked off the other innovations she would like to bring about: muscle training for the eyes (she thinks half of the people who wear glasses wouldn't if they had early muscle training), an adolescent boys' clinic (now boys over 12 come in with their fathers in the evening for examinations by a male doctor).

Not long ago a little girl of five came in for a basic examination accompanied, as is customary, by her mother. But in this case it was the child who carefully steered her mother to a seat and solicitously looked after her. The nurse inquired. It developed the mother was nearly blind. "The little girl is my 'seeing eye'," she reported. "I make clothes for her, and I painted our living room recently, but," she laughed ruefully, "I'm afraid I got more on me than on the walls."

This was a cue for the clinic to move in. The mother was referred to an agency for the blind and is starting vocational training and hopes to obtain a seeing-eye dog. The child can look forward to normal living instead of responsibility beyond her years.

"That's what comes of looking at the family as a unit," says Dr. Campbell, "and it wouldn't happen if we limited our attention to the individual." She wishes there were more places like Judson over the country.

There would be, if more people knew how exciting it is to get a letter like this: "Thank you for being so wonderful to us. We are moving out of the slums this week." THE END

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Picture of the Month

"The Living Desert"

IN THIS full-length color film of "Nature in the raw"—the latest in the True Life Adventure series produced by the Walt Disney studios—many cameras have probed into the remote corners of the great American desert to photograph the life and death of its animals, insects, birds and reptiles. A big cast is featured in this stirring saga of the survival of the fittest in which each character presents his own dramatic story. The small kangaroo rat fearlessly protects itself and its young from the "sidewinder"—a strange snake which moves sideways—by throwing sand into its lidless eyes. In search of food, the red-tailed hawk attacks and subdues the deadly rattlesnake. As they have done since prehistoric days, the gecko and Gila monster slither over the earth, searching for their prey or fleeing from their enemies. Like lumbering armored tanks, huge tortoises fight for a "lady's favor." The industrious peeps wasp vanquishes the much larger tarantula—and then uses its victim as an incubator for its eggs.

From this grim tooth-and-claw story the theme changes to the serene and beautiful side of Nature. When a heavy downpour quenches its desperate thirst, the desert radiantly comes to life. Through the magic of the time-lapse camera, the cactus flowers slowly unfold in all their delicacy and hauntingly vivid colors. And with a larger sweep, the camera turns to show nature in its most aesthetic manifestations in blossom and leaf, earth and sky, day and night. An excellent musical background adds to the artistic, educational and entertaining values of this inspiring film. **Family**

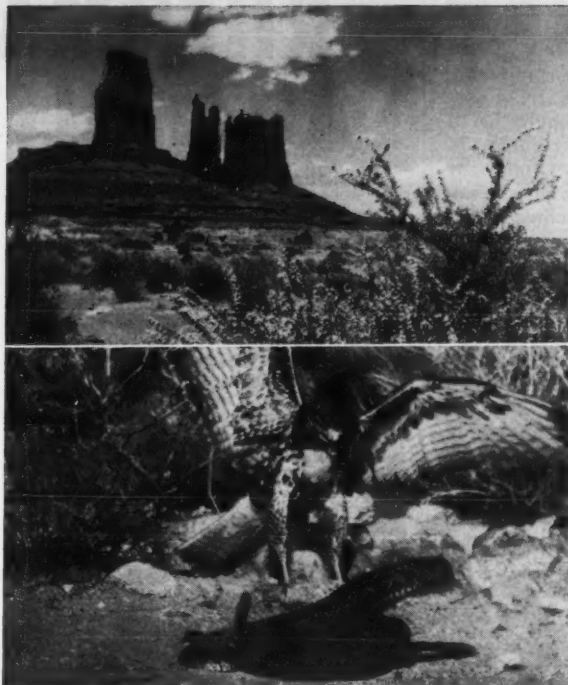
OTHER CURRENT FILMS

Audience Suitability Ratings:
A—Adults; Y—Young People;
F—Family

EDITOR'S NOTE: Except where so stated, these reviews are not to be construed as endorsements, either of specific films or of movie-going in general. They are for the guidance of readers who attend motion pictures, not inducements to those who do not. The "suitability" classification moreover, is no guarantee the film is flawless; it is merely a guide.

Films starred thus (★) are of exceptional merit.

★ GILBERT AND SULLIVAN (Lopert Films Release). This musical biography in exquisite Technicolor offers an interesting treatment of the lives and collaboration of the famous librettist and com-



WALT DISNEY PRODUCTIONS

Nature provides the actors and sets the stage for Walt Disney's film, "The Living Desert." A heavy rain can turn parched earth into a blossoming garden spot (top photo) but always a tooth-and-claw struggle for survival goes on between creatures such as this red-tailed hawk and its prey, the deadly rattlesnake.

poser, and of the equally renowned impresario, Richard D'Oyly Carte. Scenes are shown from such operettas as "The Mikado," "Pinafore," "Pirates of Penzance," "Yeomen of the Guard," and "Trial by Jury." Both the settings and renditions will provide unalloyed joy for general audiences, and for light-opera lovers in particular. Acting, costumes, settings and musical performance are of the highest order, and where the singing has been dubbed in, the synchronization is perfect. Characterizations are excellently done. **F**

★ CEASE FIRE (Paramount, 3-D). This film was "produced and photographed entirely on the battlefields of Korea in co-operation with the Department of Defense." It is documentary and absorbing, and concerns the activities of a small group of American infantrymen on a mission behind enemy lines. The cast is composed of real soldiers—during the days when the Panmunjom armistice was eagerly awaited. The fighting and the dying go on while the negotiators wrangle. "It is hard to die," a soldier says, "but it's a lot harder to die on the day of 'Cease Fire.'" The music is effective. This film offers one more dramatic proof of the horrors of war. **A, Y**

EASY TO LOVE (MGM). This spectacular swimming and water-skiing musical barely stays afloat on its thin ro-

mantic plot. Set in Florida's famous Cypress Gardens and in New York city, this Technicolor extravaganza features water ballets of great beauty, as well as some fine singing. The Florida scenes of flower-strewn lakes amid cypress swamps are exceptionally attractive. Entertainment majors on aquatic prowess, with some incidental episodes in New York to add diversity. **A, Y**

HOW TO MARRY A MILLIONAIRE (20th Century-Fox, Cinemascope). Three New York models, determined to marry money, establish themselves in a luxurious penthouse apartment. After setting elaborate traps, which occasionally require dishonest expedients, they find themselves caught in the toils of love—with highly amusing results. This lavish Technicolor production, enhanced by the full vision of Cinemascope, gives a clever and humorous treatment to the theme: "It is as easy to fall in love with a millionaire as with a poor man." Sophisticated and occasionally brash, this comedy calls the turn on materialistically minded young women, and the men they encounter. Views of New York city and the Maine woods are enjoyable. Settings are lavish, colors are rich, and the girls' costumes are numerous and elegant. Directed with finesse, a large cast happily catches the spirit of this entertaining film. **A, Y**

FOREVER FEMALE (Paramount). This sophisticated comedy on the "Be your age" theme offers some new angles on the story of the actress who does not want to grow old, and who introduces romantic interludes into her strenuous life to keep up the pretense of youth. A subtle play on human emotions and conflicting desires skillfully parallels events in the plot. The world of the theater is the back-

Film Reviews and Ratings by the

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CHRISTIAN HERALD

ground of this fast-paced story. Marriage is treated in a rather light manner. Social drinking is frequent and copious. **A**

ESCAPE FROM FORT BRAVO (MGM). This adventurous western has appeal and interest. The plot is concerned with the holding of Fort Bravo by Union troops after the Civil War, and with their efforts to prevent the escape of Southern prisoners while fighting off a band of Indians. Suspense is well built up and the action is kept at a fast pace. Photography of Death Valley and mountains in New Mexico in Ansco Color is particularly effective. **A, Y**

GENEVIEVE (J. Arthur Rank; Universal-International Release). A delightful story built around the competition of two automobiles of ancient vintage and the rivalry of their owners during the annual London-Brighton race. The action concerns the "heroine" Genevieve—a 1904 model—and the adventures in which it involves its driver during the momentous event. Full of tongue-in-cheek humor, and indulging in occasional rancor when the action calls for strange, exciting—and not always honest—maneuvers, this comedy is full of amusing instances and holds a fair amount of suspense. Technicolor shows the countryside to advantage. **F**

THE MAN BETWEEN (Carol Reed; United Artists). Post-war Berlin, its separate zones and barriers, intrigue among the ruins, pursuits, a kidnapping and an unexplainable romance are only a few of the elements of this uneasy story. It is a gripping and terrifying portrayal of men and women who have sold their souls for expediency in time of trouble. A young English girl comes to Berlin to visit her soldier brother, and becomes a pawn in a cat-and-mouse game between opposing groups. Most of the characters have neither integrity nor conscience. Carol Reed's directorial touch is evident in the choice of settings, the interpretation of characters and the selection of episodes for effect. While this may be an artistic and impressive film, it is also an extremely depressing one. **A**

PROJECT M-7 (J. Arthur Rank; Universal-International Release). A tense exciting British melodrama about the development of a new jet-aircraft, the M-7, which is capable of flying at three times the speed of sound. The story concerns its crew members and how they are finally affected by its completion and its vital test flights. A spy, spotted early in the plot, provides suspense. Because much of the action is concerned with planes and their performance, there is an abundance of aerial photography which is excellent. Acting is splendid throughout. **A, Y**

MONEY FROM HOME (Paramount). Dean Martin and Jerry Lewis clown their way through this slapstick Damon Runyon comedy, which involves gamblers, jockeys, touts and assorted shady characters of the race-track world. Lewis is a veterinary-hospital attendant whom a group of gangsters have prevailed upon to dope a horse in an attempt to "fix" a

race. Martin is a tin-horn gambler who eventually reforms. In this story liquor flows like water and renders a jockey unfit for a race. But, as in every situation, the heroes come to the rescue in the nick of time. In 3-D and Technicolor, "Money From Home" has nothing whatever to do with money from home. **A, Y**

CALAMITY JANE (Warners). Wild Bill Hickok and Calamity Jane, famous western figures, are engaged in a turbulent musical romance which borders on the farcical. Calamity is vociferous in her singing, shoots everything in the saloon, lies like a trooper while calling loudly for "Sarseparilly," and plays hopscotch on the bar. She is eventually lassoed into submission by the masterful Bill. This noisy piece has a little too much of everything. In Technicolor. **F**

BAD FOR EACH OTHER (Columbia). A social drama of a young surgeon who, after serving in two wars, returns to his humble home in a mining town. For a while he is carried away in a whirl of high-society living, but a mine disaster and his basic desire to serve others combine to remind him of his professional responsibility. While the ideal of service to mankind is strongly emphasized toward the end of the picture, the social, moral and ethical values of the story are badly confused most of the time. The plot is somewhat hackneyed but good direction and acting help to heighten interest. Much social drinking. **A, Y**

JACK SLADE (Allied Artists). In this rather dull western, a young boy kills an older man by accident. His father takes him away to start a new life, but is killed during a stage-coach robbery. Revolted by this senseless killing, the boy bitterly embarks upon a life of violent episodes. As a young man he starts a personal one-man crusade to clean up the West. He lives by hating and killing—and dies the same way. Although this story might be rated as a strong moral lesson on the futility of violence, its direction is exceedingly heavy-handed, many situations are monotonously repetitious, and the end is a welcome relief. **Objectionable**

THUNDER OVER THE PLAINS (Warners). Violence and gun fights in Texas in 1869. Warner Color. **A, Y**

JENNIFER (Allied Artists). Mystery story of a young woman caretaker who becomes morbidly interested in a gloomy house. **A**

SHARK RIVER (United Artists). Outlaws and melodrama in the Florida Everglades. In Vivid Color. **A, Y**

FLIGHT NURSE (Republic). Weak romance against background of Medical Air Evacuation service in Korea. **A**

MAN CRAZY (20th Century-Fox Release). Sordid story of three small-town teen-age girls who run away to Hollywood in search of adventure. **A**

EL ALAMEIN (Columbia). An American Army engineer relives the North African campaign of World War II. **A, Y**

KILLER APE (Columbia). Feeble "Jungle Jim" story involving a mad scientist. **A, Y**

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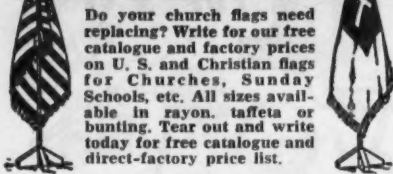
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- BACK TALK -



In Heart and Conscience Free

TO THE EDITORS:

In response to Mr. Carlton ("Be Glad You're a Protestant," Nov. '53), I would like to say there are two times when I'm not glad to be a Protestant. One of them is when I witness representatives of separate and different Protestant denominations, armed with pride in their knowledge of the Word, arguing the significance of some word or phrase. The other is when I see my pastor being tortured, by way of his wife or children.

Troy, O.

MRS. TOM MCBRIDE

... This is the finest article I have read on this important subject. The fanatics complain ominously about the effect the Roman Catholic Church is having or will have on American life, but they overlook the reverse possibility: the democratic way of American life is having a very definite influence on Roman Catholics.

South Bend, Ind.

LESLIE E. DUNKIN

... If 'not thinking' is a characteristic of Catholics, then I'm glad I am a Protestant. That a man with the intelligence and reasoning ability which Mr. Carlton reveals (and also the millions of literate Catholics in this country) should so blindly hold the tradition of men is most incredible indeed.

New Paris, Ind.

FRANK YODER

... While under prevailing conditions, it took a certain type of courage for the author to write as he did, yet the overall impression it left with me was that he lacked that supreme kind of courage to snap the chain that holds him in bondage to these early mental, spiritual and ecclesiastical inhibitions. It reminds me of our parakeet: though his cage door is always open, he prefers to stay inside.

Flint, Mich.

C. A. EHRHARDT

... As a Roman Catholic (a convert to the faith), I can say that there is complete freedom in the Catholic Church just as there is in any other church—except we must adhere to the principles Christ laid down as to Christian conduct. Our church is a spiritual organization only, no matter what her detractors say to the contrary. Mr. Carlton says that worship in a Catholic church is a collective following of ritual while worship in a Protestant church is a creative, living experience. Our Holy Mass is the re-enactment of the Lord's or Last Supper. What could be more living than that? The priest takes the part of Christ: preaches, prepares the bread and administers it to the congregation. ... We have more hospitals, more orphanages, more parochial schools than any other church. Does that look like neglect of the 'whole man'? Would we let a layman interpret the laws? No, we

wouldn't. I say, let a theologian interpret the Bible. If it weren't for the Catholic Church, Christendom wouldn't have the Bible today. I say: Be glad you are a Protestant; be glad you are a Catholic. I am. I am proud of my church's fight against Communism and divorce, and I am proud to be an American where Catholicism can be free.

Los Angeles, Calif.

MRS. LEONARD HEFFERN

... I know full well the courage it must take to defy the 'Holy Mother Church' in its policy of deep-seated intolerance toward other Christian beliefs. While we do not deny the respect it holds toward moral standards, yet the spirit is often contradictory to the spirit of Christ who was grace itself. At the outset one could never hope for 'one church' to preside over the destinies of men unless a more tolerant attitude is shown by all men in their conceptions of Christian living.

Pembina, N. Dak.

C. F. EMERSON

... Mr. Carlton is to be commended for having the courage of his convictions, and, should he be excommunicated by his church, I believe he could find spiritual shelter in some Protestant church.

Marion, Kan.

(REV.) S. D. HOWER

... Your article has caused me to wonder how controversial, disparaging articles can be stopped, for a while at least. This is the United States in which we may belong to any church of our choosing. We may change our denomination or drop it completely for nothing at all. We who are Christians, Protestant and Catholic alike, have too much in common, and the enemy of us both is not inclined to distinguish, for us to repeat the bitterness of the Old World polemics. We are, all of us, neighbors. Our children play together. We work together and associate together day in and day out for a better world for us all. It is for us all to be good at what we profess and to be tolerant of all others. Of course, be grateful that you are Protestants. I am grateful for being a Catholic. The important thing is that we can be anything we wish. May it always be that way. We are all in this Cold War together. If we lose, none of us will have a choice. The rear lines of the American troops in Korea can be found clear across our continent. We must be one here as 'over there.'

Breathedsville, Md.

JAMES F. WILSON

More Greeting Card Uses

TO THE EDITORS:

Last spring a returned missionary from India spoke at a district meeting of our church, and among the many things

she said we could send her to use were greeting cards, especially religious ones. She teaches in a school for girls who are orphaned or come from homes of little material goods. Of course, she also works with people outside the school. The people are very poor, living in very drab homes. They want the cards to hang on the walls to brighten their homes a little.

Anyone wishing to send the cards should first remove all handwriting. Either clip the writing out or use a piece of cotton dipped in Clorox and wipe the writing off. Pack in boxes or bundles, wrap with plenty of paper, tie very solid with plenty of cord. The package should not exceed six pounds. Print on the outside, "Printed matter only—may be opened for inspection." No labels are necessary in mailing. Address to: Miss Olive E. Nicholson, c/o Lucy Perry Noble Institute, Pudur P. O., Madura S. India.

Delphi, Ind. MRS. REUBEN L. SMITH

... Please send your old religious greeting cards to the LDR of Concordia College at Moorhead, Minnesota. They will be sent to our missionaries for educational uses. Fertile, Minn. JANE GULLICKSON

... I wish to suggest Piney Woods School, Piney Woods, Miss. They use cards in many ways. They also want foreign stamps. Deadwood, S. D. MRS. D. MCGAHEY

... Children's Heart Hospital of Philadelphia, Conshohocken Ave., Phila. 31, Pa. Souderton, Pa. MRS. LEROY F. ANDERS

... As a missionary in Japan for 40 years, I have used greeting cards in many ways—as awards to Sunday-school pupils; in hospitals, orphanages and to shut-ins by writing a Bible verse or a hymn on the back of the card in their own language; as church bulletins on Christmas and Easter with the program printed inside the folder, and in many other ways. Write to your Board of Missions, asking for addresses of missionaries of your own denomination, either national or abroad, and aid in the work of hundreds of native Christian workers who always work under handicap or scarcity of materials.

Orange City, Iowa

JEANE MOORDHOFF

... The following hospitals for crippled children will be glad to receive used greeting cards: Herrick House, Bartlett, Ill.; LaRabida Jackson Park Sanitarium, East 65th Street and South Shore Drive, Chicago, Ill.; Billings Hospital, 950 East 59th St., Chicago, Ill.

Wheaton, Ill.

RUBY M. TINGLEY

They Remembered

TO THE EDITORS:

I noticed in CHRISTIAN HERALD ("I Remember," Dec. '53) a lovely little poem signed: "Author Unknown." The poem starts: 'Work is love made visible.' This is from "The Prophet," by Kahlil Gibran.

Lutherville, Md. IDA W. WEISBROD

... The quotation is from a longer portion on the subject of work, found in that classic, "The Prophet."

Chester, Vt. (REV.) ROBERT C. YOH

●Our thanks to all our readers who caused the unknown to become known!

FEBRUARY 1954



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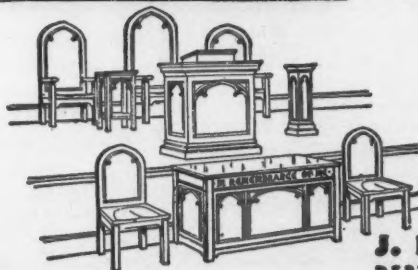
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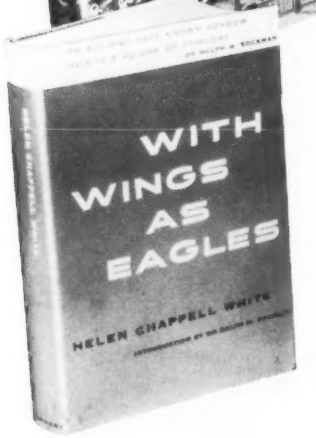
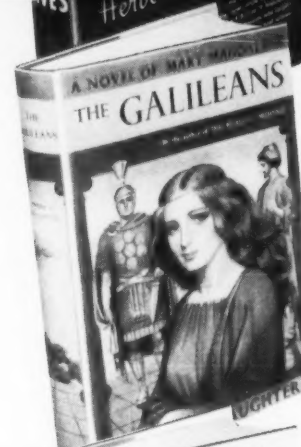
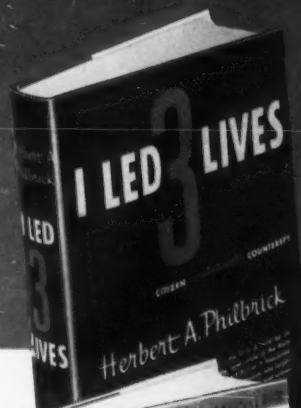
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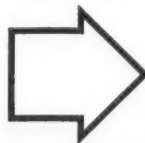
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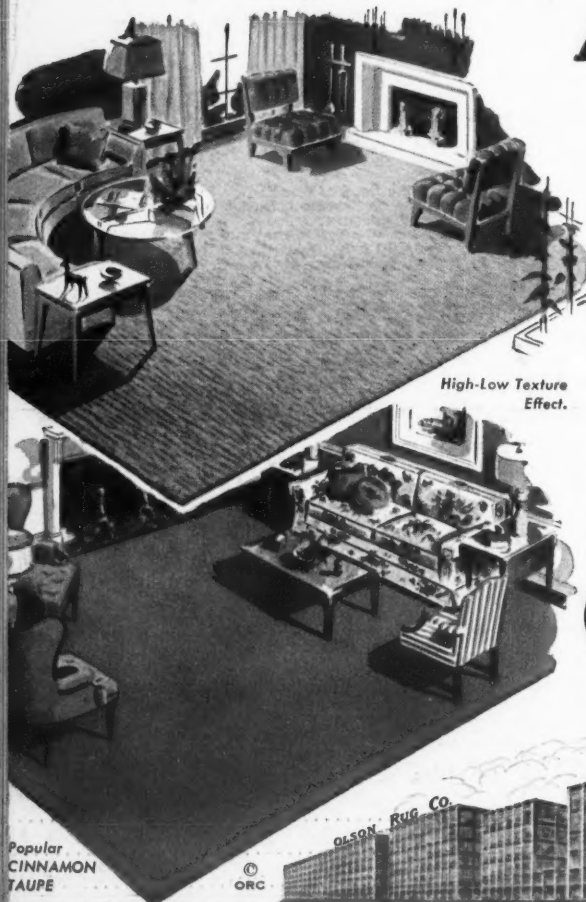
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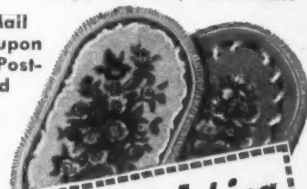
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